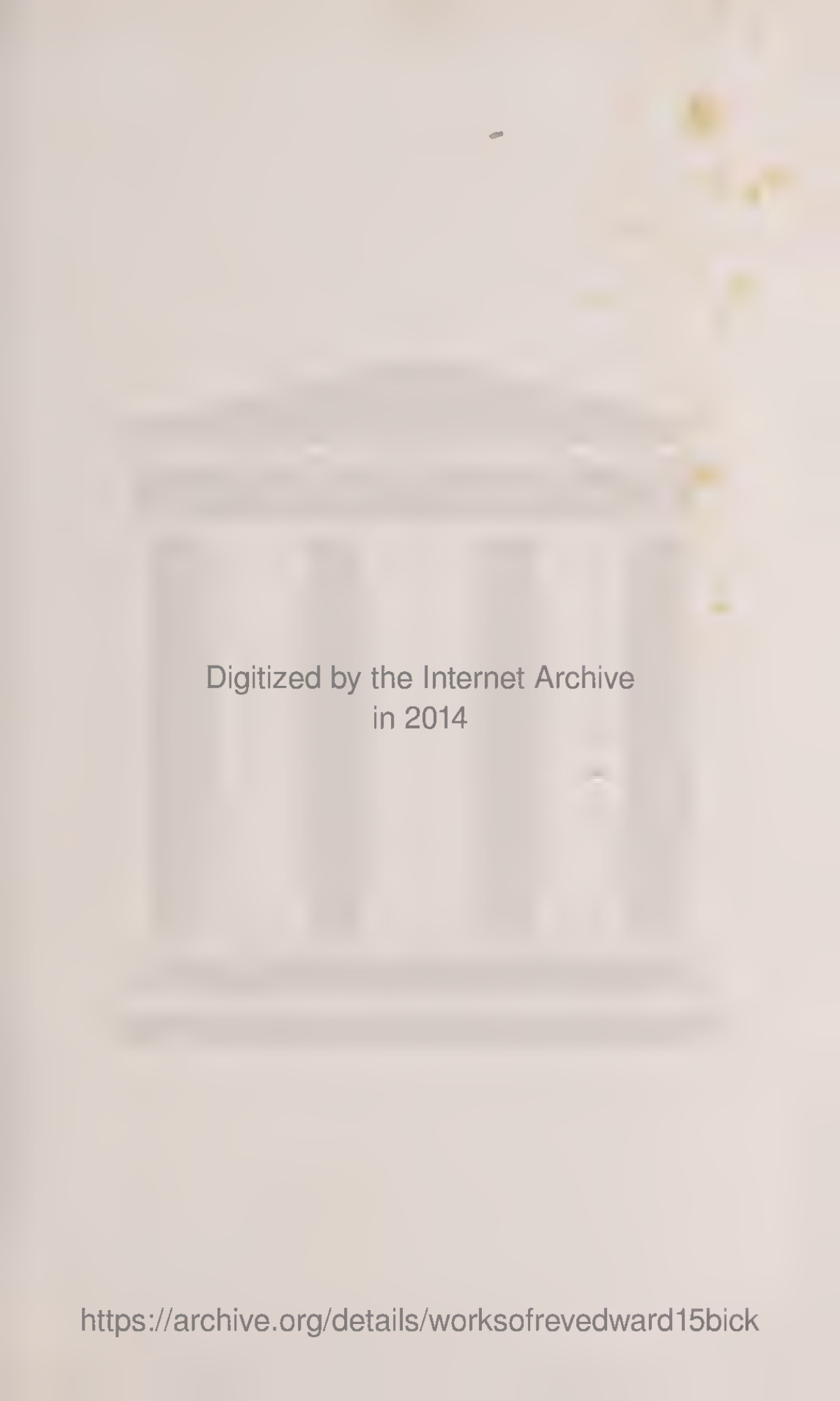
Library of Theological Seminary Princeton.

LIBRARY
OF THE
Theological Seminary,
PRINCETON, N. J.
BX 5037 .B5 1855 v.15
Bickersteth, Edward, 1786-1850.
The works of the Rev. Edward Bickersteth


Digitized by the Internet Archive
in 2014

https://archive.org/details/worksofrevedward15bick

THE SIGNS OF THE TIMES IN THE EAST.

THE WORKS

OF

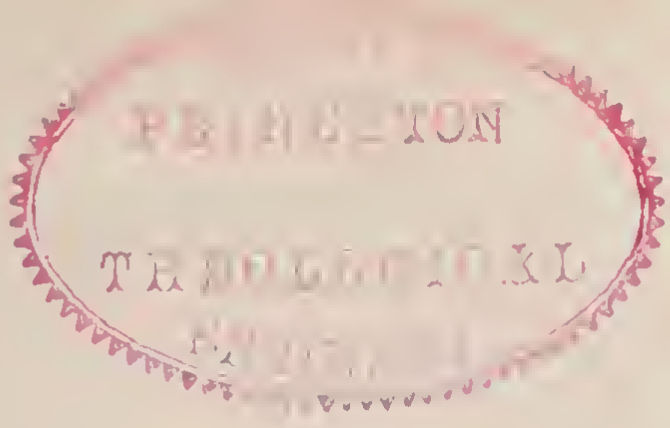
THE REV. EDWARD BICKERSTETH,

RECTOR OF WATTON, HERTS.

VOL. XV.

THE SIGNS OF THE TIMES.

NEW YORK:
ROBERT CARTER & BROTHERS,
285 BROADWAY.
1855.



CONTENTS.

PAGE

PREFACE - - - - - - - - - - - vii

TESTIMONIES OF CHRISTIAN DIVINES FOR SEVERAL CENTURIES AS TO THE APPLICATION OF THE SIXTH TRUMPET TO THE TURKS. - - - - - xvii

PART I.—THE INSTRUCTION GIVEN US BY PROPHECY ON THE TIMES IN WHICH WE LIVE.

CHAP. 1. The general character of the Seven Trumpets - 1

2. The present state of the world; between the close of the sixth Trumpet, and before the sounding of the seventh - - - - - - - 15

3. The great events speedily to take place - - - 25

4. The needful preparation now to be made - - 42

PART II.—THE SPECIAL DANGERS AND CORRESPONDING DUTIES OF CHRISTIANS IN THESE DAYS.

CHAP. 1. The dangers of Christians - - - - - 49

2. The more special dangers of London - - - 92

3. The issue to be expected - - - - - 107

4. The present duties to be fulfilled - - - - 121

5. The hope of the divine favour - - - - 152

PART III.—THE SPECIAL DUTIES OF MINISTERS IN THESE DAYS.

CHAP. 1. The grand requisites of Christian Ministers in these days - - - - - - - - - - 169

2. The help afforded to acquire these requisites - - 180

PAGE

CHAP. 3. The real sufficiency of the Holy Scriptures - - 193
4. The graces which God eminently blesses in the ministry, with the danger of exalting human talents - - - - - - - - - 198
5. The peculiarity of the times enforcing attention to ministerial duties - - - - - - 205

PART IV.—NATIONAL DUTIES NOW SPECIALLY IMPORTANT.

CHAP. 1. National duties towards God - - - - 213
2. National duties towards men - - - - 223
3. The motive to these duties in the prospect of the Lord's coming - - - - - - - 241

PART V.—THE PRESENT PRIVILEGES OF CHRISTIANS LEADING THEM TO ALL GOOD WORKS.

CHAP. 1. Spiritual privileges now bestowed - - - - 248
2. The communication and diffusion of these privileges - 258
3. The magnificent seed-time for the future - - 264

APPENDIX I.—The Jerusalem Bishopric - - - - 287
II.—Extracts from Lord Ashley's Speeches on the Factory Bill in 1844, and the Calico Print Works in 1845 - - - - - - - - - 293
INDEX - - - - - - - - - - - - 301

PREFACE.

The peculiarity of the times is such, and the temptations of Christians are so varied and multiplied, that it seems to be an urgent duty on those who receive light and help from the Holy Scriptures respecting the present state of the world, for their own guidance, to endeavour to communicate that light to others. Impressed by these feelings, the author again addresses his fellow-Christians on this subject.

The present Treatise is grounded on a plain prophecy, and happily it is one in which there has been a large consent of Christian interpreters. The immediate application to us in this day, of the first part of this work, arises from the interpretation of the sixth Trumpet in the book of Revelation, as referring to the Turkish Empire. The author has therefore felt it to be desirable to shew, in the beginning, how generally this view has been received by those who have studied this book. He has gathered together various testimonies, by above one hundred witnesses, which might doubtless easily be multiplied, on the fact that the sixth Trumpet refers more or less directly to the Turks, from books in his own library, shewing, amidst many differences in other things, this general agreement. The reader will thus see with his own eyes, that it is no novelty of opinion arising from the peculiar character of

these times, but the general interpretation received by Christians of all denominations, Roman Catholics, Greeks, Lutherans, Reformed, Episcopalians, Congregationalists, Presbyterians, English, Irish, Scotch, German, Swiss, Dutch, and this interpretation has been maintained for several centuries, even from before the Reformation to the present time. Thus the voice of the Church on this part of the application of the prophecy, has probably been more harmonious than on any other part : the chief number of interpreters of all classes, applying more or less directly the sixth Trumpet to the Turkish Empire.

The signs of the decay of the Turkish Empire are continually manifested in the eyes of Christendom. The Malta Times of the 4th of Feb. 1845, gives the following Hatti Sheriff, read by the Sultan, (according to the information of its correspondent, dated Jan. 25,) in the Supreme Council in the beginning of the previous week, that is, about Jan. 13. The first day of the Mahomedan year, 1261, was Jan. 10. It is an affecting testimony from the Sultan himself, of an expiring empire, just as the 1260 years have closed.

'To my faithful Grand Vizir,

'Since my accession to the Throne, I have made known to the whole world, and have by numerous Hatts and various other Imperial Ordinances, proclaimed my royal intentions, which have for their exclusive object the development of the prosperity of my empire and the insurance of peace and tranquillity to my subjects. *By such means alone can fresh strength be added to our religion and to our country.* I had believed that my desires had been generally understood ; and although *it is almost superfluous to recur to, and enumerate the various objects of my solicitude, it cannot be denied, that either from the adoption of false principles, or from other causes, of all the efforts hitherto*

made to realize my paternal intentions, the reform of the army has alone been followed by any satisfactory results. Although this military reform acquires from day to day, by the grace of God, more stability, yet, *as its future success must essentially depend upon the prosperity of my empire, and the welfare of my subjects, it is now organically defective from the want of this proper basis. This causes me an inexpressible grief, and I am deprived of rest by night and by day.* In fact, although I have so frequently announced my intentions to my present ministers, and although I have laboured so hard to induce them to unite all their efforts in furthering with zeal and perseverance the good of my people, *my endeavours have been so fruitless that I feel an extreme astonishment, and my Imperial Heart is filled with feelings of grief and disquietude, so deep that they can be known to God alone.*'

The Hatti Sheriff then goes on to command his ministers to concentrate their energies to devise measures for the prosperity of the empire, specially mentioning schools and a hospital. It is dated 11 Moharrem, 1261, that is, January 21, 1845.

Contrast these affecting tones of this expiring empire with the boasting demands of its rising heroes. Bajazet, surnamed the Lightning, at the commencement of the fifteenth century, writes to the Greek Emperor, 'By the divine clemency, our invincible scymetar has reduced to our obedience almost all Asia, with many and large countries in Europe, excepting only the city of Constantinople, for beyond the walls thou hast nothing left. Resign that city; stipulate thy reward; or tremble for thyself and thy unhappy people at the consequences of a rash refusal.' Mahomet the Second, the conqueror of Constantinople, told the ambassadors of the Greek Emperor, just before the conquest in 1453, 'Return and inform your King, that the present Ottoman is far different from his predecessors: that *his* resolutions surpass *their* wishes; that *he* performs

more than *they* could resolve. Return in safety—but the next who delivers a similar message, may expect to be flayed alive.' (See Gibbon, Vol. XI. 458; Vol. XII. 190.) We may well say with David, *How are the mighty fallen, and the weapons of war perished!* It would be endless to recount the testimonies to its decay. In Mr. Warburton's 'Crescent and Cross,' the most recently published travels, we are told, 'The tide of Islam is now rapidly subsiding into the narrow channel whence it overflowed.' Mrs. Poole, in her Englishwomen in Egypt, in visiting the Hareem of Habeeb Effendi, when told of the Sultan's being required to protect apostates from Islamism, replied with great earnestness, 'It is but the fulfilment of prophecy. When I was a little child, I was taught that in this year great things would commence, which would require three years for their completion.'

The efforts of the great enemy of souls seem peculiarly directed to keep far away the divine armour of prophecy from the people of Christ. It is so mighty a weapon against him, when grasped by a firm and scriptural faith, that we need not be surprised at Satan's varied efforts to hinder its use. From the days of Porphyry, prophecy has been a special object of attack. But it is peculiarly painful to see a powerful and truly pious mind like Dr. Arnold's, who has done so much for his country by his reforms in school education, and who himself possessed so much spiritual truth and feeling, reviving as his own, the long-ago refuted charges of Porphyry and Collins. (See Jerome on Daniel, Lardner's Testimony, Chap. XXXVII., on Porphyry, Bishop Chandler's Vindication, Book I., and Dr. Samuel Chandler on Daniel.) He rashly declared, in a letter, which he probably never intended to be published, (See his Life, Vol. II. p. 193.) 'I have long thought that the greater part of the Book of Daniel is most certainly a very late work, of the time of the Maccabees, and the pretended prophecy about the kings of Græcia and Persia,

and of the north and south, is mere history, like the poetical prophecies in Virgil and elsewhere. In fact, you can trace distinctly the date when it was written, because the events up to the date are given with historical minuteness totally unlike the character of real prophecy, and beyond that date all is imaginary.' These were just such arguments as Porphyry had used, Collins took up, and the infidel historian Gibbon adopted in writing to Bishop Hurd, and which the bishop, as well as Bishop Chandler, and Dr. Samuel Chandler before him had so fully met. (See the Correspondence in Bishop Hurd's Works, Vol. V. p. 363—402.

Dr. Arnold was driven to this to defend his two, I must say very unsatisfactory Sermons on the Interpretation of Prophecy. By confounding the prophecies and the promises, he would really turn all the prophecies of Scripture into general promises or threatenings, to be fulfilled or not fulfilled according as the character of men or nations answered to the principles of good or evil. Sad it is that such a fancied theory should lead a Christian to set aside a part of the inspired word of God. The Lord of glory himself has given his solemn testimony to *Daniel the Prophet*, with the special admonition, *Whoso readeth, let him understand.* (Matt. xxiv. 15. Mark xiii. 14.) It is a token of the infidelity of our age, amidst all its boasted superiority, that even a real Christian should despise as uncertain what God calls *the sure word of prophecy*, to which he tells us that we *do well to take heed.* It gives one real sorrow to see that what was a special manifestation of God's goodness, just when all prophecy was about to cease for four hundred years, giving the prophecies of Daniel first in part in Chaldee, then the chief gentile language, to be a light to the gentiles, and next a 'minute historical' detail of events in Hebrew, to cheer the afflicted people of Israel, called on account of this literal clearness *the Scripture of truth, the truth*, Dan. x. 21 ; xi. 2, should be accounted by

a Christian divine, under the fancy of a deep and subtle criticism, an apocryphal imposture.

The prophecy, it appears from Josephus, was shown by the High Priest to Alexander the Great at Jerusalem (Book xi. 8, 4, 5), even before its predictions were fulfilled. But thanks be to God, Dr. Arnold loved the Lord Jesus, and had infinitely better thoughts on the main things.

What reason all who love our Saviour have to unite in defence of his truth! When I look at the vigorous publications of open Infidels, Socinians, and Papists, and see the energy and strength with which they assail their respective opponents, it appears as if every minor and feeble error was grinding to pieces between the upper millstone of infidelity and the nether millstone of Popery, and leaving no place for half-way, indecisive, and doubtful characters.* Nothing but the rock of God's own truth can withstand the continual beating of the waves of error which roar on every side. And blessed be his name, Prophecy is his own truth; and it is not darkness, but a light shining in a dark place.

The chief part of the present work has not before been published, but the Author has comprehended in it some smaller publications, partly out of print, or not to be had

* The reader may see one specimen of this on the part of the Infidels, p. 148. The Papist has the same energy. Speaking of the High Church formalists who boast in being Catholics, a writer in the Dublin Review for December 1844, says, "Believing as we do, that the spirit we have described, which is one of the most odious and despicable formalism, (compared with which Puritanism itself, were it the only resource, would become beautiful and attractive) has always been one of the chief characteristics of high Church Anglicanism, and that in close union with an infatuated self-complacency, which would be ludicrous were it not awfully revolting—believing all this, never can we permit an occasion to pass, whenever it presents itself, of denouncing, as energetically as we can, the lying counterfeit which would fain pass itself off as genuine and pure catholicism." The scornful taunts of the Papists on such "grave clergymen proposing to cure the deep-rooted evils of our social system by preaching in surplices on the immaculate purity of the Anglican Church, turning to the East in the creed, setting up gothic fittings, reading the prayer for the Church militant, the weekly use of the offertory," &c. however capable of full retort upon their own system, may shew not only how totally short of our real situation are any such outward alterations, but how they aggravate the evils which it was thought they might heal. This is ably proved in a valuable sermon on the Unity of the Church, just published by Archdeacon Hare.

separately. He has several times been requested to reprint the Dangers of the Church, first published in 1839, and that pamphlet, with the substance of his sermon on the Dangers of London, is here included, with many enlargements, under the Second Part. A Visitation Sermon forms the foundation of the Third Part, and the substance of a Sermon, preached last year in a course of Prophetical Lectures at St. George's, Bloomsbury, forms the Fourth, while his Christian Blessing, preached at Edinburgh in 1844, is included in the Fifth part. All these subjects have one common design, to assist Christians in guarding against dangers and fulfilling duties connected with the present situation of the Church and the world. The author has thus combined in one volume his past and present testimony on these subjects. He was the more induced to do this from having received many tokens of the good done by his Divine Warning, of which 8000 copies were sold in about two years after its first publication.

While we thank God for the reprobation of dishonest subscription by the Convocation at Oxford, yet the signs of the times respecting a temporary triumph of Popery, correspond very much with the prophecies indicating the same thing. When we see that on February 13, in this year, 386 members of Convocation at Oxford refused to admit that an English Clergyman had been guilty of bad faith, who asserted, that in subscribing the Articles he renounced no one Roman doctrine ; that 544 members of Convocation have published their thanks to the proctors for negativing a proposal to condemn Tract No. XC ; that out of twenty-four colleges at Oxford, fifteen have Tractarian tutors ; that out of sixty-four tutors, only twenty-two are Anti-Romanists, and twenty-five are Tractarian, the remainder seventeen being neutral ; that it has been said by a Tractarian journal, apparently on good grounds, that out of 230 resident members of Convocation, only forty-eight were opposed to the views of Mr. Ward, and that in

one large College of 188, only one voted against him, and that at Cambridge a Society so Papal as the Camden, should have gained such influence ; what true Protestant can but be anxious for our Country. When we witness government, at the risk of its stability, and after all past experience, while our beloved Queen has sworn in her Coronation oath that Popery is idolatrous, withdrawing our many testimonies against it, and supporting its institutions, and favouring this idolatrous religion—true Christians cannot but discern the imminent danger of our country from revived Popery. The Lord graciously again deliver us. The Lord graciously strengthen his people to make a fresh protest at every cost against this abomination.

The measures of Government are a painful index of the state of the nation : they show that, in the mind of the majority, there is a real departure from God, by a preference of fancied expediency to strict religious principle. Government could not thus act, if there was a large general manifestation of Protestant principles. But fear of evil consequences so possesses many sincere followers of our Lord, that they dread acting on their principles. May God graciously call forth a general national testimony, that, cost what it may, as a nation we will not support falsehood, and we will nationally adhere to the confession of God's own revealed truth. Then there would indeed be a bright hope for our country. No doubt the difficulties are serious, especially in places where Romanists are the vast majority ; but it is the property of real faith in the Lord Jesus Christ, and of it alone, to overcome all difficulties, and obtain a full triumph for the truth. 2 Cor. ii. 14 ; 1 John v. 4, 5. The whole history of Christianity shows this. Our departure from this is our national apostasy.

But, thanks be to God, his true Church amongst us, consisting of the blessed company of all faithful people, is not apostate, but is continually increasing in numbers, in

decision, and in faithfulness ; and no tongue can tell the blessings that this Church may yet diffuse through our land, and through the world, and the victories it may gain in the times of its conflict, even before the full and final victory assured to it, at the return of our Redeemer.

If the views to which the author has been led are correct, we have, however, reason to expect growing conflicts, and that among those who neglect and hate the Gospel, iniquity will yet more fearfully abound, and that all their worldly hopes of earthly prosperity will be suddenly and completely disappointed. We have reason to expect also special trials for the people of Christ, and that their Saviour will speedily return in glory and majesty, to execute vengeance on his enemies, and deliver his people. When we consider how little prepared his professing people are to meet him, what need have we to cry with Habakkuk, *O Lord, I have heard thy speech and was afraid. O Lord, revive thy work in the midst of the years ; in the midst of the years make known ; in wrath remember mercy.* When we consider what a glory at his return is before his faithful followers, and what ultimate blessedness then awaits our earth, what reason they have to *comfort one another* with the hope of His coming. 1 Thess. iv. 18.

May that gracious Lord prosper this effort to the good of his Church !

EDWARD BICKERSTETH.

Watton Rectory, Herts,
March 31, 1845.

PRINCETON
THEOLOGICAL
SEMINARY.

TESTIMONIES OF CHRISTIAN DIVINES FOR SEVERAL CENTURIES AS TO THE APPLICATION OF THE SIXTH TRUMPET TO THE TURKS.

JOACHIM, the Abbot of Flora, who flourished in the twelfth century, in an Exposition on the Apocalypse, (4to. Venice, 1527,) nearly seven centuries since, applies the sixth Trumpet to the Saracens and Turks. Illustrating it by the passage, Psalm civ. 20. "Thou makest darkness, and it is night, wherein all the beasts of the forest do creep forth;" he says, 'Infidel nations are called beasts of the forest, which, after the manner of beasts, thirst for human blood: of whom some come from the east, as the Turks; others from the south, as the Ethiopians; others from the west, as the Barbarians or Moors, who are commonly called Mahometans; some from the north, as the Alemans report, who have often been afflicted by them: they are sufficiently ferocious and terrible; all these, up to the sixth time, a time of special darkness, were bound in the great river, that is, in the Roman Empire.' p. 134.

MELANCTHON, in his Commentary on Daniel, (Edition, 12mo. 1555, p. 130,) shews that 'when the power of the Turks shall have come to the height, and they promise themselves universal dominion, there shall suddenly come deliverance, and immediately that truly joyful day will arrive, in which the Son of God shall raise the dead, and give to his Church life and glory eternal, and drive all the wicked to eternal torment;' and he refers to Ezekiel and the Apocalypse, as saying the same thing. [For the other Reformers, see Calovius, 1676.]

FOXE, (1563,) in his Acts and Monuments, (Seeley's Edition, Vol. IV. p. 102,) 'By the sixth Trumpet of the sixth angel, is meant the sixth plague, coming last and next before the plague of the great judg-

ment-day, which sixth plague is here described to come by the East Kings, that is, by the Turks, as followeth, to be seen.'

Bullinger, (1573, Sermons on Apocalypse, translated, 4to. pp. 122—125.) 'The four angels loosed—that is, to bring forth into the world destroyers—Mahomet the destroyer of the world—The Saracens began the desolation—the Persians, &c.—after arose the Turks and Tartarians receiving the religion of Mahomet, who have subdued in a manner all the provinces of the Roman Empire in the east, and towards the south.'

Napier, (4to. 1593) v. 13, 14. 'In 1296 it pleased God in his wrath to stir up the four nations Mahometists, that dwelled beyond and about the Euphrates, to wit, the Saracens, Turks, Tartarians, and Arabians, who being all confederate together in one law of the Mahomet, and under one great Emperor Ottoman, began even their first empire.' p. 123.

Brightman, an English Rector, who died in 1607. (4to. 1640.) In his Commentary on Revelation, 'It is not to be doubted but these angels be the Turks, and to this opinion do the most of the interpreters consent.' p. 322.

Taffin, a Dutch Minister (12mo. 1609,) in his Exposition. 'These four angels of false doctrine were Turks, loose, ready at all times and occasion, to kill spiritually the third part of Christians.' p. 278.

Forbesius, (1614.) 'The four angels are the heads of the Mahomedan and Turkish forces.'—Poole's Synopsis, Vol. V. p. 1892.

Bernard, in his Key of Knowledge, (4to. 1617) says, 'This plague is the plague of Turcisme, following upon the Antichristian apostacy. The words show this to be a plague of war, the army infinite, even a Turkish power, as stories tell us, raised up to scourge a wicked and idolatrous people.' p. 194.

Pareus, (a celebrated divine of the Reformed Religion, who died 1622,) with Bullinger and Illyricus, after allowing that the Turks sufficiently agree to the vision, he includes also the Saracens, and then states that 'about 1300, the Ottoman or Turkish empire accomplished the things prefigured in this vision.' Works, Vol. III. p. 679.

Piscator (a Protestant German divine, died 1626,) describes among the evil ministers which accomplished the judgments of this trumpet, 'evil men, they seem to be Mahometans, say Saracens, Turks, and Tartars.' Works, Vol. III. p. 804.

MEDE, (Works, p. 471. His Clavis first published, 1627.)

'The second Woe, which even now, alas, presses on us, calls forth the Tetrarchs of the Turks, with most numerous cavalry from the Euphrates, where they had long heen staid, (jam diu hæserant,) against the Roman world.'

P. 529. 'Two reasons lead me to interpret these kiugs to come from the sun-rising of the Jews. Isa. xi. 15, 16, &c.'

'But what shall we say of the Euphrates, whose waters are to he dried up. . . The mystic Bahylon, like the old one, will have its own Euphrates—the Ottoman empire, as I judge, the only ohstacle to its new enemies from the east, and hulwark of the heast in that direction.' 'This is confirmed, and not a little, hecause following the series of trumpets, and the clear truth of history, we have expounded the loosing of the horsemen under the sixth trumpet of the Turks, overflowing into the Roman world.'

MAYER. An English divine. (4to. 1627) 'An Exposition emhraced hy all ours, hy which the Saracens and Turks are understood here.' 'I hold it most clear and certain, that this passage doth properly belong unto the Saracens and Turks, with their associates.' p. 351—354.

TILLINGHAST, in his Generation-work. (12mo. 1655.) By the river Euphrates, 'we are to understand the Ottoman family, or Turkish Empire.' 'Rev. ix. 14, hy the general consent of Expositors, has reference to the Turkish power.' p. 37.

TRAPP, (fol. 1656.) 'The four potent people, the Arabians, the Saracens, the Tartars, and the Turks.' (Vol. V. p. 989.)

ASSEMBLY'S ANNOTATIONS. (Third Edition, fol. 1657). 'The four angels, four governors of the Mahomedans.—*Horsemen.* The Turk's army consisteth mostly of such.'

HAAK'S DUTCH ANNOTATIONS, (fol. 1657, first puhlished in 1637.) 'By these four angels is, for the most part, hy all Expositors, understood that sort of the Mahomedans which chiefly consists in four nations which suhdued all others under them, Arahians, Saracens, Tartars and Turks.'

BRENIUS, in his Notes on the Apocalypse, (fol. 1666.) 'The woe in the sixth Trumpet hrings the Turks and the kings and people confederate with them, who hring to an end the empire which the Romans had held in the east.' p. 151.

Des Marets, a celebrated divine of the Reformed Church, in his Notes on the Bible, (fol. Vol. II. 1669, p. 192. 'By these four angels, interpreters commonly understand the evil spirits which govern the Mahomedan sect.' He then specially numbers the Tartars and Turks —and the help it incidentally gave to the Reformation.

Calovius, (fol. 1676.) 'It is commonly explained of Mahomedanism, and to that it curiously agrees. We give sentence with those who expound it of the Turks of the Ottoman family, and he names Luther, Osianner, Winckelman, Flacius, Wolter, Cramer, Nicolai, Gerharn, Dolingius ann Durfeln; as well as Piscator, Pareus, Forhesius, Riccarnus and Cartesius, as taking this view.

Goonwin, a Puritan divine, (who died in 1679,) in his Exposition of the Revelation, 'According to all the characters and footprints which we find in the Turkish stones, no prophecy doth or can more punctually describe any nation or event, than this doth the Turks, and their irruption upon the Eastern Empire.' (Works, Vol. II. p. 54.)

Bishop Lloyn, (about 1680.) Burnet says of him, that he explains 'The four angels bound in the river Euphrates, of four Turkish captains of forces.'

Durham, an eminent Scotch divine. (4to. 1680.) 'These agree well with the Turks.' p. 385, 386, 529, 530, 532.

More, in his Exposition of the Apocalypse, (4to. 1680.) explains this Trumpet. 'Let loose the Turks upon the idolatrous empire— that the Turks are here meant, is plain.' p. 306.

Jurieu, a French Protestant divine, in his work on the accomplishment of prophecy, (8vo. 1687.) 'The first woe is the birth of the Saracen empire and the religion of Mahomet. The second blow is the irruptions of the Turks. The Turks pressed even into the very heart of the fourth monarchy, and laid it desolate, and they have established their empire in one of its capital cities.' p. 71—73.

Poole, (Annotations, fol. 1688.) 'By these four angels or instruments of God to execute his vengeance, I find the most valuable interpreters understanding the Turks, considered as distinct from the Saracens, and succeeding them.'

Cressener, in his judgments of God upon the Roman Church. (4to. 1689.) 'The Saracen and Turkish empires must necessarily be the first and second woe.' p. 13. See also p. 26, 246.

Marckius. (4to. 1689.) 'It represents to us Mahomedanism, as it was most widely diffused, first by the Saracens, and then by the Turks and Tartars.' p. 344.

Clarke, (Samuel) fol. 1690. *Angels.* 'The instruments employed by God in this work, particularly the four Turkish Tetrarchs, or roots of Turks.'

Beverley. Scripture line of Time, 4to. 1692.

P. 149. 'I come now to the second woe, or of the Turkish horsemen, and that most notorious period they made by taking Constantinople, styled as we have proved, killing 'the third part of men,' in 1453.

P. 165. 'Then the second woe shall pass away, and Mahomedanism, whatever existence it may have on the world, shall no longer remain the woe of the Christian world, (i.e. 1697); although Euphrates may yet continue a river, till at the sixth vial it is dried up, yet it shall not so overflow as hitherto it hath done.'

[A singular extract, since 1697 was the date which Faber even now assigns for the *close* of the *woe*, and this was written in 1684.]

Petto, (1693, 'the Revelation Unveiled,') 'The Euphrates, Rev. ix. 14, referreth to the Turks.'

Waple, (4to. 1694.) v. 18. 'The Holy Ghost represents the Turkish army by those warlike instruments, which were invented, about the time of their being let loose on the empire.' p. 162.

Sylveira, (a learned Roman Catholic) in his Commentary (2 vol. fol. Third Edition, 1700.) 'The Mahomedan sect stirred up a great war against the Church, and plundered many souls. Thus in the sacred revelation are set out heresies, as also that pestilent Mahomedan sect, and then under the second woe, come to be understood strokes and calamities, which should take place after the heresies in the Church, to the time of Antichrist — — for some part of the earth, as for Africa or Asia, in which the most impure sect of the Mahometans rule, or for some kingdom or province, as for Egypt, which is fallen from the Catholic faith, and sunk in Mahomedan errors.' p. 521.

Burkitt, (fol. 1704.) v. 16, 17. 'St. John proceeds in describing this vast army of Turks and Arabians, that with incredible swiftness did overrun and ruin the Eastern Churches—cruel devastation and destruction were occasioned by the Turks and Mahometans.'

Vitringa, in his Exposition, (4to. 1705,) 'generally there is a much greater consent and agreement among interpreters here, than in

other parts of the prophecy. For the most see here treated of the Saracens, and especially the Turks, whom God used as the executioners of his vengeance on the Eastern Roman Empire.' p. 113.

Whiston, in his Essay on the Revelation, (4to. 1706) says, 'In this sixth Trumpet we have a most lively description of the Turks, and of the miseries they have brought upon Europe, and each circumstance does so concur to decypher that empire, that he must be very unwilling to believe any thing of this nature that can deny, I had almost said that can doubt of it.'

Henry, (died 1714,) v. 16. 'In general it tells us the armies of the Mahometan empire should be vastly great.'

Wells, (an English divine,) 'Whereas divine Providence has hitherto seen fit not to suffer the Turks to break into the eastern part of the Roman Empire, so as to extend and settle their dominions on the west side of the River Euphrates now, permitted to extend their dominion,' &c. Paraphrase, Vol. VI. p. 65. 1717.

Daubuz, in his perpetual Commentary, (fol. 1720.) 'The Ottomans are indeed the angels who have performed this great work, who from very low beginnings ——— passed on into Christendom, and ruined the Grecian Empire.' p. 437.

Sir Isaac Newton. In his Observations on the Apocalypse, (4to. 1733,) says, 'The sixth Trumpet sounded to the wars, &c. and by these conquests the empire of the Turks was set up, as may be known by the extent thereof.'

Bishop Clayton, in his Dissertation on Prophecy, (8vo. 1749,) applies the fifth and sixth Trumpets to the Mahomedans. p. 106.

Michaelis, the celebrated German professor, in his Introduction to the New Testament, (first published in 1750,) says, 'Rev. ix. 13—17, contains a description which may very well be applied to the irruption of the Saracens, the Turks, and the Tartars.' Chap. xxxiii. Sect. 7.

Walmesley (a Roman Catholic Bishop,) first published in 1772, 'If we may be allowed to conjecture from the present situation of empires in Asia, which however may alter, the four great powers in question may be the Turks, whose dominion extend over the Euphrates and beyond the Tigris, the Persians, Moguls, Chinese,' &c. p. 323. I quote it, as showing that in a future fulfilment, he thought the Turks were here included.

J. M—D ON THE REVELATION. (8vo. 1787.) From Othman the descent of the Ottoman Emperors is counted. This was the power obtained for the utter subversion of the Eastern Roman Empire, and loosed for the slaying of the third part of men.'

GREEK COMMENTARY, fol. by a Greek Christian, printed at Leipsic, July, 1796.

P. 267. 'He shows by these (fire, and smoke, and brimstone,) the arms invented at this time of far-darting artillery, and the fiery dust manufactured from brimstone.'

P. 347. 'At that time when the angel restrained the four ill-working angels, the nations which those angels denote were bound by the pious kingdom, and *afterwards were loosed, and the Turks* rushed forth as from the river Euphrates and Persia, and soon passed over from the east into the west. Now at the time (of this vial) the way of other good kings is prepared.

'The river Euphrates was a type of a multitude of unbelieving nations. The water signifies the people, and army, and multitude of these unbelieving nations which the river denotes. The drying of the water manifests the failure and want (ελλειψιν και στερησιν) of those nations.'

NEWCOME, Ahp. (1796,) v. 16. 'There may be a reference to the numerous armies of the Turks with which they make their hostile expeditions, or to the vast bodies of men which composed their original migrations.'

GIBERT, in a French Exposition, (12mo. 1796,) says, 'La Denomination des quatre anges est applicable aux Turcs a divers egards.' p. 110.

WOODHOUSE, in his translation of the Apocalypse. (8vo. 1805,) says, 'In this application of the sixth Trumpet, I am at no great distance from the general notion of modern interpreters, for almost all of them apply the sixth Trumpet to the devastation of the Turks, or of the Tartars, who were also Mahometans.' p. 267.

JOHNSTON, a Scotch minister, in his Commentary, (8vo. 1807,) 'The great events predicted under this Trumpet, were the long and destructive wars brought upon the Roman Empire by the Turks, the rise and progress of the Mahomedan religion, and the continuance of the Church of Rome after all these calamities in idolatry,' &c. pp. 315, 316.

ALLWOOD, in the Warburton Lectures, (8vo. 1815,) 'All these Turkish Tribes [invading the Asiatic provinces of the empire and the

Othmans] effected the entire subjugation and subversion of that empire — — permission was no longer granted that the Euphrates should be the boundary of the Turkish conquests towards the west.' pp. 262, 263.

Gauntlett's Exposition. (8vo. 1821.) 'The prophecy foretells the conquests of the Turks and Othmans.' p. 126.

Having given these quotations, I will merely add the names of many, chiefly modern Commentators, who adopt a similar application of the sixth Trumpet to the Turkish Empire.

Ashe, Bishop Bagot, Benson, Brooks, Brown, Boothroyd, Cobbin, Cole, Cradock, Cuninghame, Davidson, Dent, Ettrick, Elliott, Fleming, Fraser, Faber, Frere, Fuller, Fysh, Galloway, Gill, Hales, Hawker, Hewlett, Holden, Irving, W. Jones, Jones of Creaton, Keith, Kett, Lancaster, Lawrence, Bishop Mant, Bishop Newton, Pyle, Religious Tract Society, Robertson, Scott, Sutcliffe, Thurston, Bishop Wilson, Whitaker, &c.

These names, above 100 in number, are given without any pretence to be a full list. They are such as have occurred in a comparatively cursory search among books in the author's library, and might doubtless be greatly enlarged. It will be seen that even early authors like Brightman and Mayer, Haak, and Des Marets, speak of this as the general interpretation in their day.

THE SIGNS OF THE TIMES:

&c. &c.

PART I

THE INSTRUCTION GIVEN US BY PROPHECY OF THE TIMES IN WHICH WE LIVE.

CHAP. I.

THE GENERAL CHARACTER OF THE SEVEN TRUMPETS.

EIGHTEEN hundred years since, the apostles, being gathered together just before our Lord ascended to his glory, asked him the last question recorded as put to him on earth in the Holy Scriptures, *Lord, wilt thou at this time restore again the kingdom to Israel?* He told them, *It is not for you to know the times or the seasons, which the Father hath put in his own power.* Of those times and seasons farther information was afterwards given in the Epistles, and in the book of Revelation; and according to the plain promise of our Lord, and the instruction which he has given, of what was to precede his kingdom,—those who live near the times may know the approach of his kingdom: *When ye see these things come to pass, know ye that the kingdom of God is nigh at hand.* The times and seasons are, as the events approach nearer, to be more and more unfolded to the Church of God.

The prophet Amos of old testifies, *Shall a trumpet be blown in the city, and the people not be afraid? Shall there be evil in the city, and the Lord hath not done it? Surely the Lord God will do nothing, but he revealeth his secret unto his ser-*

vants the prophets. God's past dealings with his people, illustrate this fact. We find that the length of the Babylonish captivity was clearly made known to the Jews through Jeremiah and Ezekiel, and the exact time of the restoration from it, was thus understood by Daniel. The period of our Lord's first advent, was predicted by dates given obscurely, but yet so sufficiently, that Simeon and Anna, and devout Jews, were looking for the consolation of Israel, and redemption in Jerusalem. The prediction of the destruction of Jerusalem by the Romans before that generation passed away, being understood, and the event expected by the believing Christians, it became the means of their deliverance at that time.

The times of the restoration of the kingdom to Israel, being more distant, and, for many weighty practical reasons, it being important that they should not be fully understood, till the events to take place were actually approaching, the dates were predicted in more figurative and obscure terms, but with sufficient helps still treasured up in the divine record, to make all clearer and clearer, as the time of the end comes more near to us.

As the prophecies of Jeremiah showed Daniel when the captivity would end ; as the prophecies of Daniel himself showed the waiting Jews, when our Lord would first come ; as the prophecies of our Lord showed his disciples when Jerusalem would be destroyed, so the farther prophecies in Daniel and those given to us by the Apostle John in the Book of Revelation, were given to show to the Christian Church, the things which must shortly come to pass, and especially to prepare us for his second coming in glory to judge the world, and establish his kingdom : as that all-important event comes nearer to us.

Indeed our Lord has made it our duty, to discern the signs of the times ; by rebuking in sharp terms the valuing natural knowledge above this divine knowledge. *Ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times ?*

All men see and acknowledge, from the Prime Minister

of this great country, to the humblest reader of our public journals, that the times through which we are passing are full of unprecedented and remarkable peculiarities, portending great changes.

But a wise Christian is privileged, through the inspired word of prophecy, patiently, perseveringly, and diligently read in faith and humility, prayer and love, to discern far more distinctly, God's mind in these changes, and the nature and the happy issue of them, to all who know and love and serve the Lord. Hence he can rise above the dark clouds which hang all around, and see the glorious day of light and love, which shall break through at last. He can act on his Saviour's directions, *When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh.*

As we see the day of Christ approaching, we should be more earnest, and more watchful. This is therefore an exceedingly holy and practical subject in the Christian ministry. Thus the Apostle Peter teaches us to use it—*The end of all things is at hand, be ye therefore sober, and watch unto prayer.*

The Book of Revelation, the close of the sacred canon, is the deepest and the most full of holy instruction for our use. We may discern this, as the God of love has pronounced only on this book, (Rev. i. 3 ; xxii. 7.) a double blessing on those who give heedful and diligent attention to its sacred contents. This was the more requisite, since it is, as might be expected from the closing book of the word of God, the most mysterious and difficult, as well as the most solemn, heavenly, and soul-elevating of all the books of Holy Scripture. We should not therefore be deterred by its difficulties, but only stirred up to a more quickened and diligent search, remembering especially that the promise of the Holy Spirit is given most expressly, to guide us into all truth. Oh let us all so seek that heavenly guidance, that we may be preserved from error, and taught all profitable truth, for our soul's welfare !

The attention of the reader is now directed however, only

to a part of the contents of this wonderful book. It is a part which appears to the author, to show to the Christian Church what is its present situation, and thence to instruct us as to what is now shortly to come to pass. It is that part of this divine prophecy, which after lengthened and careful study of the whole book, and in concurrence with the general views of Protestant interpreters of the whole book, the author believes to be now fulfilling in events taking place before us. Thus the circumstances of the times makes it to be peculiarly important as *the present truth*, the truth now needful, *the meat* to be given *in due season*, by the servant who desires to be commended by his Lord as wise and faithful.

In that part of the Book of Revelation in which is contained the account of the angel's sounding the seven trumpets, (Rev. viii—xi.) we read at the close of the sixth trumpet, these words ; *The second woe is past, and behold the third woe cometh quickly. And the seventh angel sounded, and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign for ever.* Events have taken place, which appear to the author to accomplish one part of this prediction, and to prepare the minds of Christians to expect the speedy accomplishment of the latter part of it. But to make this more clear, it will be requisite to enter into a brief review of the vision of the trumpets.

There are several distinct visions or prophecies in the Book of Revelation, revealing different parts of the divine wisdom and love, righteousness and goodness, in the dealings of God with men. The seven trumpets form a distinct and fresh vision given to the Apostle, being warnings of open judgments on men for their rejection of the Gospel. They are seven in number, as complete in themselves. We have the type of them in the seven priests bearing the seven trumpets before the ark of the Lord, and compassing the city of Jericho as the divinely-appointed means of its being overthrown. Jericho, a large well-fortified city at the very entrance of the promised land, impeding the

taking possession of it by the people of God, was a fit type of that great city, which is predicted as ruling over the kings of the earth. The seven priests with trumpets were one of the three parts of the nation of Israel, that encompassed it: corresponding to the seven angels with trumpets; the celestial horsemen described in the scaled book, correspond to the armed host; and the rereward of the women and children, to the woman, the man-child, and the remnant of her seed. Rev. xii. The trumpets sound the signals of war, against the Lord's enemies, and the events which follow the sounding of each trumpet, are the steps in providence by which those enemies are to be overthrown.

The character of these events may now be more distinctly noticed.

They are JUDGMENTS ON THE ENEMIES OF THE GOSPEL; on those who hinder and oppose its progress. As the encircling of Jericho seven days, prepared the way for the fall of that great and well-fortified city, the chief defence of the Canaanites, so the sounding of these trumpets, and the events connected with them, prepare the way for the overthrow of all that opposes the kingdom of Christ. Thus Jericho was the type of Rome in its pagan and papal state, as the great enemy which prevents the Church of God from taking possession of the promised inheritance of the whole earth, according to the word, *Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.* This great enemy, the Babylon described in the Book of Revelation, has ever been so strong in its walls and bulwarks, that the power of the Church, in itself, and by its own means only, is utterly unequal to gain the conquest. But we have a Captain of our salvation, the same who appeared to Joshua (v. 13—15.) and through him our complete and full victory is sure. The Lord Jesus Christ is first represented as the angel of the covenant standing at the altar. There he acts as our High Priest, and according to the suffering times in which the vision opens, the time of the pagan persecutions, he is offering up the prayers of the saints

mingled with the incense of his own intercession. Upon this follows divine judgments on the sinful nations for their rejection of the Gospel.

It is true that the Roman empire under Constantine, outwardly embraced Christianity, as is predicted in the 12th chapter of this book, but the vast mass of the population continued hostile to its pure and holy truths, even under a visible profession of them, and thence judgments become as necessary on apostate Christians as on open Idolaters.

These judgments INCREASE IN WEIGHT AND SOLEMNITY. The first four trumpets warn men of judgments distinct from each other, in chronological succession, on different parts of the same empire in different states.

The first Trumpet affects the earth, or the subjects of a settled government, and relates to the Gothic invasions before Constantine.

The second Trumpet affects the sea, or nations in a state of tumult and anarchy, and relates to the fall of Rome and of the Latin Emperorship.

The third Trumpet affects the rivers and fountains of waters, which become wormwood, thus the public sources and means of instruction and fertility were polluted and embittered. This relates to the religious feuds of the East.

The fourth Trumpet is followed by the darkening of the third part of the sun, the moon, and the stars, or the eclipsing of the ruling powers of the empire, describing the decline and long eclipse of the Eastern Empire after Justinian.

We have in these four Trumpets, the main and most striking features of the decline of the Roman Empire, till the time of the Saracens. The judgments on the sinful and apostate nations increase in intensity each time that they are inflicted.

The fifth, sixth, and seventh Trumpets have the special character of WOE TRUMPETS. They are thus announced by a loud voice in the midst of heaven ; *Woe, woe, woe to the inhabiters of the earth, by reason of the other voices of the*

trumpet of the three angels which are yet to sound. The fifth and sixth trumpets usher in what have therefore been emphatically called the Saracen and Turkish woes. These woes are the most conspicuous judgments that have hitherto taken place in this vision ; marking God's wrath against the false professors of the Christian faith. The Saracen and Turkish woes have specific periods of time assigned to them : they have had such an evident and visible fulfilment, that Christian interpreters have very generally concurred in their interpretation.

THE FIFTH TRUMPET is the account of the Saracen woe. This woe was to prevail for two periods of 150 years, each called in the language of prophecy five months.* This

* I consider no farther proofs of this requisite, after the unanswerable evidence brought forward in my friend Mr. Birks' Elements of Prophecy. There has been no real answer to it, nor I believe can be. The Eclectic Review of Decemher 1844, and an article in the Duhlin Christian Examiner have noticed it. That in the Eclectic is the fullest, but it is Mr. Maitland's argument over again, and that not stated with the same acuteness. It is a vain thing to he imagining God might have given greater plainness. This is not a safe state of mind. Luke xvi. 29—31. It has pleased him for wise ends, not difficult to discern, to veil in ohscurity, times that it would not have been profitahle to the Church to have had more fully manifested ; and yet with only such a measure of ohscurity, that when the course of events had discovered more of his purposes, light also might be thrown on the period at which they should be accomplished. The Bible is the writing of one author from heginning to end, being given throughout by inspiration of the Holy Ghost : and it does contain a key-principle to unfold the mystery. To ask why it was not known to the ancients, is to ask why the Mariner's compass, the Telescope, the Microscope, or the Steam Engine were not also discovered, when the hook of nature contains the same powers that it does now. God is wise in his word and in his providence, hoth in times and seasons which he reserves in his own power.

The often-urged ohjection of the variety of interpreters has heen fully answered. (See the Author's Practical Guide, Chap. XV, and Birks' Elements of Prophecy, p. 243—250.) But agreement in interpretation has no weight with determined objectors. The Reviewer in the Eclectic, speaking of a Protestant Interpretation of the Apocalypse, says, "he has entirely misapprehended its object and structure. It is little consolation that he has erred along with the great majority of Protestant Commentators in this country. Lectures of this stamp we desire not."

I helieve with full assurance that the providence of God in the history of the Church and the world, has furnished a wonderful and distinct Commentary on this hlessed hook, more and more clear as we search into the Apocalypse, and the whole Bible on the one hand, and the history of the Church on the other. It strengthens my faith in all divine truth, and sustains me in conflicts with our spiritual enemies, and I thank my God for the help thus afforded me. But more especially in connection with the second coming of our Redeemer I feel its value. The futurist system leaves us on the wide ocean of uncertainty without a chart, without a quadrant, without a chronometer, without any means of ascertaining where the visible Church is, or what is before it. It thus increases the perils of a shipwreck, by casting away what we helieve to be the divinely marked out and dangerous rocks of popery,

makes together 300 years, and for this period the Saracen woe actually subsisted. The advance over Christendom continued for 150 years, from the Saracen victories in 636, and the fall of Jerusalem into their power, to 786, the accession of the Caliph Haroun Al Raschid, when their dominion was at its height. From that time to 936, making 150 years more, the Saracen power declined, and 936 saw the fall of the Caliphate, and the final close of the Saracen woe. This woe Trumpet was occasioned by the abominable idolatries of professing Christians. *The sun and the air were darkened by reason of the smoke of the pit.* Their worship of saints and images, and their reliance on works of human merit, completely darkened and obscured Christ our true Sun of Righteousness, and poisoned the scriptural truth of the grace of the Holy Spirit, the only giver and sustainer of spiritual life. In the words of Gibbon, 'the throne of the Almighty was darkened by a crowd of martyrs, and saints, and angels, the objects of popular veneration, and the Collyridian heretics who flourished in the fruitful soil of Arabia, invested the virgin with the name and honours of a goddess.' At this time the Lord sent the Saracens in countless numbers as locusts, and with the tormenting bite of scorpions. They justly styled professing Christians, infidels and idolaters.* But while they

and infidelity, and lawlessness. It tends to leave men in the dangerous position of the wicked and slothful servant, saying, *My Lord delayeth his coming.* Thus the Eclectic Reviewer tells us, "Though Millennarians profess that the second advent is at hand, yet very many look for a long series of occurrences to precede that solemn event." Reader, let us listen rather to the voice of the Redeemer given at this very season, as we believe, *Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame.*

Few readers of a practical work like this, are exposed to the dangers of the German Neologian School of Divinity. With all its massive learning, it appears to me just as mischievous in fostering infidelity, as the learning of Papists is in fostering popery. Thanks be to God for the wide-spread dread there is of such unsanctified though learned criticism in this country. May such critics never be welcomed here, till purged from their infidelity. We have excellent helps of a sound character, and we can acquire a just interpretation of the general scope of the word of prophecy without them, though as subordinate aids I deny not their usefulness to those who have opportunity to profit by them, and spiritual discernment not to be injured by them. Every kind of learning may and will be sanctified, under the teaching of the Holy Spirit, to the elucidation of God's blessed word.

* The Koran makes Jesus deny having said to man, "Take me and my mother for two Gods, beside God." See Chap. V. entitled the Table.

themselves professed the unity and spirituality of the Godhead, they yet *openly* denied that mediation of Christ, and that work of the Holy Spirit, which professing Christians had *virtually* set aside. These Saracens came from Arabia, the region whence the largest swarms of the destructive insect, the locust, have ever arisen. The stings in their tails, according to the divine interpretation, *the prophet that speaketh lies, he is the tail*, describe the false, poisonous, and destructive character of the teaching of the Mahomedan imposture.

The sixth Trumpet is the second woe-trumpet. It gives the account of the Turkish woe, which arose in little more than a century after the close of the Saracen woe. This interval is marked by the words, *one woe is past, and behold there come two more woes hereafter.* In this interval there was a partial recovery of the Eastern empire, and an outward spread of Christianity, but, there being also an unabated continuance of apostacy and corruption, it became necessary in the righteous government of God, to send the second woe to chastise sinful nations continuing their apostacy from the true faith of Christ. The first woe had produced no general amendment, a severer woe therefore became necessary, preparing the way for the gracious revival of religion at the Reformation. The Turkish woe is the more important to us, as it has continued to our days. The angel sounding this trumpet had the divine direction to loose the four angels which are bound in the river Euphrates. The mighty spirits of evil were suffered to go forth from the four parts of the earth, and under their influence, Normans, Franks, Saracens, and Turks converge in the destruction of the Eastern empire, till at length the Turks prevail to subdue it. These spirits of evil were prepared for a specific period, for the hour of temptation and the day of judgment,* for a period in the language of this prophecy, described as both a month, and a year (ενιαυτον) the Jewish month being thirty days, and the Jewish year being 360 days, this would make 390

* See the approved reading in Matthæus, εις την ωραν και εις την ημεραν.

literal days, meaning in the symbolic use of days, 390 years. This period corresponds to the course of the Turkish empire. In 1063, at the head of the Turkish cavalry, Arp Arslan passed the Euphrates, and in 390 years from that time, that is, in 1453, Constantinople was taken by the Turks. From 1453 to 1843, is 390 years more, and in that year began a correspondence which has issued in a marked evidence of the close of the Turkish woe.* Indeed everywhere the falling condition of the Turkish power becomes more and more evident.

We have a type of this period, full of valuable illustration of it, in the book of Ezekiel. That prophet was required, as a type of Israel, to lay on his side 390 days, and was told that a day is appointed for a year. He was to do this, to show to his people, the approaching fall of the temple. The period reaches from the accession of Rehoboam, when Judah and Israel separated, and became distinct kingdoms, to the fall of the temple, 976 to 587. It thus is a striking type of similar events, and a similar period in the Christian Church. This second woe, as a friend observes, 'commencing soon after the graud schism of the East and the West, includes the overthrow of the Eastern empire by the destructive inroads of the Turks, the successors of the Assyrian armies which overthrew Israel.'

There is an evident progress of greatness, solemnity, and duration in this woe. The figures are of a larger and more terrific character. Instead of locusts with teeth of lions; instead of breast-plates of iron, they have breast-plates of fire, and of jacinth, and of brimstone. Instead of tormenting, and that for five months, they have power to slay the third part of men, and that for a month and a year. The object of this second woe is the extinction of political power in a specific part, called the third part of men;

* It is fully admitted, that the evidence of the double continuance of the period of 390 years, is not so strong as in the case of the period of 150 years in the Saracen woe. But the analogy of the two periods is apparent, as is the height of the Turkish woe at the capture of Constantinople and its subseqnent decline. There is also a corresponding growth thns in the period of the woes of the wicked. The first woe 300 years; the second woe 780 years; and the third woe 1000 years.

that is, in the third universal empire, the Grecian, which had been predicted as the third empire by the prophet Daniel.

The period of their rise and fall thus includes twice 390 years, and comes down to the present time. For this lengthened period have the Turks oppressed the Eastern empire, and been a bitter woe to Christendom as the persecutors of fallen and apostate Christian Churches. Their whole character and course fully and exactly corresponds to the figurative description of them given in the prophecy. They had vast military power, chiefly consisting in cavalry, and they were animated by intense zeal for their false creed. In their conquests, and especially in that of Constantinople, the then recently-discovered invention of gunpowder, corresponding to the letter of the prophecy, was successfully employed by them. *By these three were the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.* It was foretold also, *their tails are like unto serpents, and had heads, and with these they do hurt.* There is not only here pointed out their false teaching, *the prophet that speaketh lies, he is the tail,* but it is singular that the dignity of the Turkish Beys is estimated according to the number of horses' tails, tied to a staff, carried before them, as if God would here distinctly mark out who were intended, and give in his overruling providence a visible and literal help to the right application of what he had so long before foreseen and foretold.

In the midst of this judgment from the Turkish woe, extinguishing the political power of the Eastern, and spreading alarm over the Western empires, though we are expressly told, that the Western Churches repented not of their idolatries, yet we have also a distinct prediction, that it should please God our Saviour to visit his Church with fresh mercies, and pour out afresh from heaven the light of Divine truth, and to send forth his word, open to all men, in its purity. This God graciously accomplished by the blessed and ever gratefully to be remembered Re-

formation in the sixteenth century. We have an account of it in the tenth chapter of the Revelation. Through the whole indeed of the fifth and sixth trumpets, faithful witnesses of Jesus, testifying of him, were prophecying. Just before the Reformation, however, their testimony was completely silenced for three years and a half (prophetically described three days and a half) till the resurrection of Divine truth in 1517.* Then a mighty angel descended as it were from heaven, and the little book of Scripture, little in contrast with the secret-sealed book of Divine Providence, was laid open, and was given to the Western Churches, and the glorious Gospel of the grace of God preached again *before many peoples and nations and tongues and kings.* This state of the Church is described through the greater part of the eleventh chapter of Revelation. The French Revolution in 1793 seems described in the following words :—the *same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of names of men seven thousand, and the remnant were affrighted and gave glory to the God of heaven.*† We have here the entire uprooting of the institutions of France, the proudest of the ten European kingdoms, as the leading event before the closing of the sixth trumpet. The revived spirit of real religion connected with it, has been evident in the religious societies that have arisen from that time. Then follows, as the next great characteristic event, *the second woe is past, and behold the third woe cometh quickly.*

THE SEVENTH TRUMPET has not yet been sounded, and the events predicted under it have not yet taken place. It is the third woe trumpet, consisting of the open judgment of God's enemies, under the various names given to them

* See Mr. Elliott's valuable illustration of this part of the Apocalypse.

† We may often observe in symbolic prophecies, an outward visible token of the deeper and full meaning; and it is singular that in the most horrible æra of the French revolution, the month of September 1792, when the victims were chiefly selected from the nobles and the clergy, (Alison, l. 441.) seven thousand were slain. The Editors of the Pictorial History of England observe, "We believe it may safely be assumed, that from four to five thousand victims perished in Paris alone, and that in all France, there fell in the course of this dismal month by murder alone, some seven thousand souls." Vol. III. p. 177.

in prophecy, of Babylon, the great city, the beast, the false prophet, the kings of the earth, and the dragon, as fully unfolded, Rev. xviii—xx. These judgments, and the corresponding deliverance and blessings to the Church, and benefits to the whole world, are summed up in immediate connection with the sounding of this trumpet. *And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever. And the four and twenty elders which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give Thee thanks, O Lord God Almighty, which art and wast, and art to come, because Thou hast taken to Thee Thy great power and hast reigned. And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and to them that fear Thy name, small and great, and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his covenant, and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.*

The seventh, or last trumpet, is thus inseparably connected with the time of the judgment of the dead, and so with the return of our Lord himself from heaven, the raising of the dead, and the reward of his saints. So we are assured by St. Paul—*In a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed*—1 Cor. xv. 52. He also tells us (1 Thess. iv. 16.) *The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.* He elsewhere assures us, *The Lord shall judge the quick and dead at his appearing* and kingdom. In correspondence with the type of the Divine presence in the siege of Jericho, where we have the ark of the Lord, (Joshua vi. 9.), we have here also the ark of the covenant (Rev. xi. 19), in which was the Law, and on which was the mercy-seat, denoting the

full manifestations of the Divine grace and righteousness then to be made—Psalm xcviii. 2, 3, 9; Rev. xv. 4.

Such testimonies of Holy Scripture show us the vast and unspeakable importance of the seventh trumpet, and how it affects the whole human race. To this I desire more fully to call the attention of my brethren.

The whole of this vision of the trumpets is full of important practical lessons for ourselves. It shows us most distinctly that the Lord has a real controversy with all sinners, under whatever name or outward form they may appear. We see that the sins of the heathens, of Jews and of Christians, of Saracens and of Turks, have in all and each class, been hateful to God, and offensive in his sight, and have, from time to time, called forth his righteous wrath. We may learn also, that there has ever been great long-suffering on the part of God towards sinners, but that abused forbearance will be at length followed by signal vengeance. God has in every age of his Church been wonderful in the manifestation of his long-suffering patience with the rebellious; but where men become more hardened under all this grace, and sin becomes fully ripe, judgments will assuredly at length be inflicted on persevering transgressors. How wonderful also were the riches of Divine grace in the gift of the glorious light of the Reformation! In the midst of merited judgments, in the midst of universal idolatry, as if God would himself, in his own conduct, give his Church a splendid and beautiful pattern of mercy rejoicing against judgment, and grace abounding over sin, he called, he raised up, he endowed, he blessed men of admirable qualifications; filled them with faith, zeal, love, and devotedness, prospered their labours, and spread abroad in all lands the everlasting Gospel. Glory be to his name. We may further learn, that righteousness shall finally prevail. The Gospel still goes forth as it at first *went forth, conquering and to conquer.* This is the very aim of the Redeemer. *He shall not fail, nor be discouraged, till he have set judgment in the earth, and the isles shall wait for his law.* Everything is more and more preparing the way for this

happy issue, and the seventh trumpet before us brings the now near approach of that full triumph, when *the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.*

CHAP. II.

THE PRESENT STATE OF THE WORLD; BETWEEN THE CLOSE OF THE SIXTH TRUMPET, AND THE SOUNDING OF THE SEVENTH.

My object in this Chapter will be to illustrate the prediction, *The second woe is past, and behold the third woe cometh quickly;* and to show its application to the present time.

Let us first notice, *the passing away of the second woe.* It has long been known, and universally acknowledged, that the Mahomedan empire has been for many years in the course of decay. This fact is one visible in the face of all men, and particularly since the French Revolution in 1793. This has been still more marked since the year 1822, since which time some of its largest and fairest provinces have been wrested from it by conquest or by treaty. Its population and its inward resources have been continually wasting.*

Another series of visions, the seven vials, illustrates this, in connection with the type to which we have already re-

* See the Author's Divine Warning. The following information is given in Dec. 1844, by the correspondent of the Times.

'*Tebrez, (Persia)* Oct. 26, 1844.

'Hadji Mirza Agasi governs the sickly Shah of Persia in the same manner as Risa Pasha, at Constantinople, leads the feeble Sultan Abdul Medjih. There is a singular coincidence between the position of the two great Mahometan empires of the East, both in the decay of their population, in the increasing misery of the people, and in their fruitless attempts at reform. These two empires have this analogy—that their thrones are filled by two young men, who are already impotent both in mind and body from excesses, whilst they are governed by their ministers, like the former Caliphs of Bagdad. They remain insensible, whilst their empires are advancing to destruction.' Syria, Egypt, Affghanistan and Morocco, have partaken of the same wasting influence.

ferred, the siege of Jericho. In the memorable siege of that city by the children of Israel, on the last day, they compassed the city seven times in silence; and, at the seventh time, the priests blew with the trumpets. The vials seem to correspond to this silent surrounding of the city, and the interval between the sixth and seventh trumpet. At the seventh vial, there is a great voice out of the temple from the throne, saying, *It is done, and voices, and thunderings, and lightnings*, and events corresponding to those of the seventh trumpet. Compare Rev. xi. 15; xvi. 18—21. The sixth vial, in its more visible and open application, relates to the Turkish empire, and corresponds with the close of the sixth trumpet, and the interval between the sixth and seventh trumpets. The description of it begins thus—*The sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the East might be prepared.* The pouring out of the seventh vial, and the sounding of the seventh trumpet, relate to the same period.

The expression, *the second woe is past*, is a characteristic feature, which would naturally lead us to expect that its power to afflict Christendom had been removed. It regards the power and dominion of the Turkish empire, as having been a lengthened woe to Christendom in the East. That empire has power for a limited period to slay the third part of men, the Christian subjects of the third empire of Daniel. When the Mahommedan rulers then, under the dictation of Christian powers, solemnly and officially relinquish the power of persecuting Christians, we may then fully and emphatically say the second woe is past.

Such an event appears to me to have taken place in 1844. Till this year Turkey retained in the face of Europe, as a principle of their religion, and a law of their Koran, the power of putting all Mahommedans who forsook their religion and embraced Christianity, to death. In accordance with this, an Armenian was put to death for forsaking Mohamedanism, and returning to the Armenian Church, in 1843. The barbarity of the act shocked the European

nations, and our ambassador obtained a general promise that the practice should cease. In violation of this general engagement, a Greek was, in Dec. 1843, executed for the same cause. This roused the Christian states of Europe, and the five European powers, England, France, Prussia, Austria, and Russia, interposed with earnest remonstrances. The grand impediment to complying with these remonstrances was this: Their supposed divine law, the Koran, in their view required this severe penalty, and hence there was in their judgment no possibility of a change. But the European powers would take no denial, and after much delay, and with infinite difficulty, they at length procured an official statement, abandoning all persecution of Christianity. It was given in these words, 'The Sublime Porte engages to take effectual measures to prevent henceforward the execution and putting to death of the Christian who is an apostate. March 21, 1844.' The Sultan also himself declared to our ambassador, Sir Stratford Canning, 'Henceforward neither shall Christianity be insulted in my dominions, nor shall Christians be in any way persecuted for their religion. March 23, 1844.'*

This took place, according to the predicted period of the prophecy, at the close of 390 years from 1453, the year in which Constantinople was captured by the Turks. Other prophetical dates are given in scripture. One of the most remarkable of these is the period of 2300 years, which appears to have terminated at the same time, to the very day. In the midst of the prophecies of Daniel, the special attention of that prophet was called to the lengthened desolation of Israel, by hearing in his vision this question, Dan. viii. 13, 14. *How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred*

* The correspondence relating to executions in Turkey for apostacy from Islamism, was printed by order of the House of Commons, and presented to Parliament, May 3, 1844. I have given a full abstract in the Second Appendix to the Eighth Edition of my Practical Guide to the Prophecies, p. 314—323, and do not therefore here reprint it.

days ; then shall the sanctuary be cleansed. We have, as we have seen, divine warrants for interpreting a day, as figurative of a year. (Numb. xiv. 33, 34. Ezek. iv. 4—9. Dan. ix. 24—27.) This period consists of two remarkable events which were to distinguish the whole era, the restoration of the daily sacrifice, and the time of desolation before the cleansing of the sanctuary. It has therefore to be calculated from the time of the restored sacrifice after the captivity. This time is distinctly pointed out to us in the book of Ezra. (vii. 9.) It was 457 years before Christ, when Ezra *on the first day of the first month began to go up from Babylon.* He was four months on the journey. The whole period of the return, and completed restoration, took a year ; and 456 years before Christ, we are expressly told, *they made an end with all the men that had taken strange wives, by the first day of the first month.* Thus the Divine Spirit distinctly marks the time, that we may know when to calculate the 2300 years of Daniel's prophecy.

The period thus reckoned should terminate on the first day of the first Jewish month in 1844 : that is, on the 1st of Nisan, the first Jewish month in the year, which, in 1844, fell on our 21st of March. On that very day, as we have seen, the Mahomedan power after a long struggle, was compelled by the Christian powers of Europe to relinquish the persecution of Christians : to give liberty for the true cleansing of the sanctuary, and thus its poisonous and destructive imposture ceased to be a woe to Christendom.

This is the more remarkable also, as connected with the great date of 1260 years, described as the duratiou of the apostacy of the Christian Church. This has its chief seat and head at Rome : the centre of the rebellion against God. The waters of the mystical Euphrates may protect Babylon : but Babylon itself is the great enemy to be overthrown. We find, however, through the Scriptures, that the East has ever been the seat of the more immediate manifestation of God's presence and providence. The very beginning of the Old Testament is the planting of the gar-

den in Eden, and God's intercourse with men there. At Jerusalem, the Lord of glory appeared in the temple, and died on the cross. There the Holy Ghost descended on the apostles. We may expect then, that as the Euphrates has a local and known meaning, there would be also, in connection with the power denoted by it, (Isa. viii. 7.) a more open and conspicuous display of God's providence. We have seen this in the fifth and sixth Trumpets. The term Euphrates, twice used in the Revelation, has a mystical reference to the population, resources, and means of greatness of the Roman empire, with a more visible manifestation in the kingdom bordering on the Euphrates. In a similar manner we have in the eleventh chapter of Revelation two dates corresponding to each other: a treading down, expressed by the sign of the ruling power of the night, the moon; and a prophesying by days in the light of the sun. *The court which is without the temple, leave out, and measure it not, for* (εδοθη) *it hath been given to the Gentiles, and the holy city shall they tread under foot forty and two months. And I will give power to my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.* Besides the mystical application of this to Rome; it has also a more visible and manifest fulfilment in the duration of the Mahomedan imposture and dominion. The Mahomedan Antichrist reckons by the lunar year, and has fixed his own æra, that of the Hegira, A.D. 622. Through his dominions, and through the civilized world, this is known as the 1260th year of the Mahomedan religion. It terminates in January, 1845. Forty-two months, according to the Eastern reckoning of months, contain 1260 days; the date being expressed in months, gives it a correspondence with the Mahomedan reckoning of lunar years, and for that period the Mahomedan is the prevailing power in the East. The Gentiles have literally trodden down the city of Jerusalem for a large part of that period. The city was given to idolatry and superstition under a Christian name, and was taken by the Caliph Omar, in 636, and with an exception of 88

years in the time of the crusaders, who were also full of superstition and idolatry, has been in the possession of Mahomedans ever since. This again then furnishes another sign of the times in which we live, and marks farther the passing away of the second woe.

THE QUICK APPROACH OF THE THIRD WOE has next to be noticed. *Behold! the third woe cometh quickly.*

The third woe is the seventh trumpet. We shall enter afterwards more fully on its nature, and what accompanies it.

Between the fifth and the sixth trumpets there was a period of above one hundred years. This interval was predicted thus: *One woe is past, and behold there come two woes more hereafter.* The prophecy shows that there would be a considerable interval between these woes: a time of delay. But the expressions describing the interval between the second and third woe-trumpet, calling attention to the quick coming of the third woe-trumpet, *Behold the third woe cometh quickly,* forbid us entertaining the idea of a lengthened delay. It is to be expected in a much shorter period,—we have no reason to expect or anticipate any lengthened delay of the woe on the wicked.

We have already had given to us in the six vials pouring out since the French Revolution began, solemn warnings in God's providence, of that last and greatest tribulation, bringing the most awful and final judgments of God's wrath on his enemies: so often revealed as the great day of judgment. But the apostate Christian nations have not nationally turned to God, repenting of their deeds. Rev. xvi. 11. The armed host, as it were, who on the last day of the seven, six times surrounded Jericho, before the trumpet sounded, has thus encircled Babylon. Six of the vials have been poured out. The sixth is now fulfilling its commission in Turkey and among Christian nations. There is yet to come the pouring out of the seventh vial, the opening of the seventh seal, the sounding of the seventh trumpet, and all the momentous events dependent upon them. Just as when, at the close of the seventh time

of the surrounding of the city, the priests blew for the last time with the trumpets, and the walls fell down, and the people entered and took the city, and, excepting Rahab and her father's household, all the inhabitants of Jericho perished, so will it be when the seventh trumpet sounds, and the third woe descends. We read, *the nations were angry, and thy wrath is come, and the time of the dead that they should be judged; and that thou shouldest destroy them that destroy the earth.*

It is important for us to see, in what respects it is called a woe trumpet, and *the third woe,* the greatest of all woes that has to come on the inhabitants of our earth. It is material here to distinguish between the people of God and the enemies of God. The third woe connected with the coming of our Lord, is no woe, but a distinguished mercy, to the people of God; it is, we are expressly told, the time *that thou shouldest give the reward unto thy servants the prophets, and to thy saints, and them that fear thy name, small and great.* It is their entrance into their glory. We have often this discrimination in the character of the same event. The 136th Psalm is full of it. Every event the most afflictive and destructive to others, is a mercy to the people of God. *To him that smote Egypt in the first-born, for his mercy endureth for ever. And brought out Israel from among them, for his mercy endureth for ever.* Destruction to his enemies is mercy to his people. So it is said, *Your God will come with vengeance, even God with a recompense, he will come and save you.* So again, *The day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be as stubble. But unto you that fear my name, shall the Sun of Righteousness arise with healing in his wings.*

This part of divine Scripture, then, strengthens greatly all those many warning voices which run through the New Testament, calling us to prepare to meet our God, to be ready for our Lord's coming, to wait for it, to be watchful and prayerful; by showing us that they have a direct application to ourselves, and a special meaning and force in these times, and to the generation now living. This

corresponds with the warning voice under the sixth vial, *Behold I come as a thief :—blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.* It is as if the Lord told us by a voice from heaven, Now is the time for special attention to the admonition, *Watch therefore, for ye know neither the day nor the hour when the Son of man cometh. Let your loins be girded, and your lights burning, and ye yourselves like unto men that wait for the Lord. Take heed to yourselves lest that day come upon you unawares, for as a snare shall it come on all them that dwell on the face of the whole earth.* We need not wonder, then, that there is a special call to attention in the words, BEHOLD ! *the third woe cometh* QUICKLY.

Other signs of the times tend to confirm the view that this is the present state of the world. Other indications concur to awaken general attention.

THE INCREASING INTEREST FELT BY CHRISTIANS FOR THE JEWISH NATION, AND THE AWAKENINGS AMONG THE JEWS, MARK THE PERIOD OF THEIR RESTORATION, AND THE APPEARANCE OF CHRIST TO THEM. This is clearly predicted, *Thou shalt arise and have mercy upon Sion, for the time to favour her, yea the set time is come. For thy servants take pleasure in her stones, and favour the dust thereof. . . . When the Lord shall build up Zion, he shall appear in his glory.* This sympathy with Zion among the servants of God in the Gentile Churches, has very remarkably, and with progressively increasing strength and fulness, been manifested : and was especially seen in the foundation of the Protestant episcopacy on Mount Zion, under a converted Jew, and by the concurrence of the two chief Protestant kingdoms of the earth. Our Lord directs us to a similar token, indicating his return in his last address to the Jews, *Behold, your house is left desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.* The very object of the drying up of the Euphrates is, that *the way of the kings of the East may be prepared.* I believe those kings of the East to have a special reference to Israel. It is predicted,

All ye inhabitants of the world, and dwellers on the earth, see ye when he lifteth up an ensign on the mountains: and when he bloweth a trumpet, hear ye. In that time shall the present be brought unto the Lord of Hosts, of a people scattered and peeled. . . . to the place of the name of the Lord of Hosts. Isa. xviii. Our Lord also foretels *the sign* of the Son of Man, and the mourning *of all the tribes of the earth*, and a great sound of *a trumpet*, as connected with his coming, and the gathering of his elect. Matt. xxiv. 30, 31.

THE WIDE PREACHING OF THE GOSPEL TO ALL NATIONS EMINENTLY DISTINGUISHES THE PRESENT DAY. This also is a clear indication of the approach of the judgment; for this accords with the prediction, *I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people; saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come.* Everything betokens a preparation of the whole earth for some great event affecting the whole human race. The way in which the most distant parts are now united is wonderful. The chief Protestant nation, Britain, by its possessions and its constant commerce, touches America with one hand and China with the other, plants one foot on the Cape of Good Hope and another on North West America, and the children of God send forth the messengers of mercy east and west, north and south. Steam-vessels, railways in all lands, a general peace, friendly intercourse among the nations, increased commerce, the thirst for knowledge, the fresh discoveries in arts and in science, in a remarkable way fulfil the prediction, *Many shall run to and fro, and knowledge shall be increased*, and prepare the whole earth for the great change which is at hand, and for understanding that most important of all events that has hitherto occurred on our earth, the coming again of the Son of Man in the clouds of heaven, and the resurrection and translation of his saints to his glory.

THE DARING AVOWALS OF INFIDELITY, LAWLESSNESS AND POPERY, MARK THIS SAME PERIOD. The prophecy

describing this has been dwelt upon in my 'Divine Warning.' It is in these words: *I saw three unclean spirits like frogs come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. Behold! I come as a thief, blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.* This corresponds to several similar prophecies, describing the features of the last times. *There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?* (2 Peter iii. 3, 4.) So Jude describes *the Lord's coming, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.* The full description of these ungodly men in the *perilous times of the last days*, we have in 2 Tim. iii. 1—5. And the counterpart we have, alas, spread half over Christendom. The conflicts of the Church will therefore probably multiply, *the hour of temptation shall come upon all the world, to try them that dwell upon the earth*, the elect shall cry day and night unto God; and the difficulty of faith immediately before the Lord's coming is set before us in the awakening enquiry of our Lord, *When the Son of man cometh, shall he find faith on the earth?*

Thus on every side, the signs of this great event are multiplying. The political state of all nations; the general cry of peace and prosperity, the peculiar situation of the Jews, the actual exertions of true Christians, the general state of the visible Church, the unclean spirits all abroad, indicate distinctly the approaching day of Christ.

CHAP. III.

THE GREAT EVENTS SPEEDILY TO TAKE PLACE.

I WOULD view the events speedily to take place in their relation to the seventh trumpet, and as they are announced in connection with the sounding of that trumpet as briefly before noticed. The seventh trumpet marks the beginning of those great and remarkable events, which more openly, visibly, and rapidly bring on the universal establishment of Christ's kingdom: and which display more manifestly before all men, the divine interposition and power in accomplishing this blessed result and issue of God's righteousness, loving-kindness and faithfulness. The distinguishing features of this period, I will now endeavour to point out.

1. THE FINISHING OF THE MYSTERY OF GOD. We are expressly told, Rev. x. 7, *In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets.* That mystery is described to the Church in other parts of the New Testament. It has many things in it which God has revealed that he will accomplish, but which are at present hidden from the world. One part of it is, the nature of the Gentile dispensation. *I would not, brethren, that ye should be ignorant of this mystery, that blindness in part has happened unto Israel, until the fulness of the Gentiles be come in.* The close of the dispensation is the perfected union of Jew and Gentile, as *fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel.* Eph. iv. 4, 5. John x. 16. Another part of this mystery is the resurrection of the dead saints, and the change and translation of the living saints. *Behold! I show you a mystery, we shall not all sleep, but we shall all be*

changed. In a moment, in the twinkling of an eye, at the last trump, (1 Cor. xv. 51.) *the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air.* 1 Thess. iv. 16, 17. The completed aim and purpose of the mystery, is the marriage union of the Church to Christ. *Christ loved the Church and gave himself for it, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish. The Lord loveth and cherisheth . . . the Church, for we are members of his body, of his flesh, and of his bones. . . . This is a great mystery,* says the apostle, *but I speak concerning Christ and the Church.* Eph. v. 25—32. The finishing of the mystery in the completed glory of the heavenly Jerusalem is described Rev. xix—xxi. *The marriage of the Lamb is come, and his wife hath made herself ready: and to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of the saints.* The full glory of this bride is opened out by the angel when he says, *Come hither, I will show thee the Bride, the Lamb's wife.*

When the seventh trumpet sounds, these truths will be no longer merely spiritual truths, seen by and realised to the faith of the children of God, but the visible work of providence will then begin, in the course of which they will be openly manifested in the sight of all men. The great things which have been declared by his servants the prophets from age to age, and have been received by the faith of his people, who have ever *looked for a city which hath foundations, whose builder and maker is God,* and confessed that they were strangers and pilgrims here, will begin to be opened out and manifested before all creation ; *the earnest expectation of the creation waiteth for the manifestation of the sons of God. The Lord shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously.* Isa. xxiv. 23. *And in this mountain he will destroy the face of the*

covering cast over all people, and the vail that is spread over all nations. Isa. xxv. 7.

THE CONFLICT BETWEEN THE NATIONS OF THE EARTH AND THE ALMIGHTY, is another event now immediately before us. In the words, *Thou hast taken to Thee thy great power, and hast reigned, and the nations were angry, and thy wrath is come* (τα εθνη ωργισθησαν και ηλθεν η οργη σου), a fearful conflict is here brought before us. It is similar to that under the sixth vial, where the three unclean spirits *go forth unto the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame. And he gathered them together into a place, called in the Hebrew tongue Armageddon.* Rev. xvi. 14, 15, 16. We have farther particulars of this conflict, both in the Old and the New Testament, and especially in the book of Revelation, (See Isaiah xxiv., xxxiv., lxiii., lxvi.; Ezek. xxxviii., xxxix.; Joel iii.; Mal. iv.; 1 Thess. iv.; 2 Thess. i. ii.; Rev. xvii. 14; xix. and very many other passages.)

From these, it appears, that there will be an open, avowed, and daring rebellion of the nations of the earth against our Lord Christ. This rebellion brings down that day of wrath with accounts of which the whole Bible abounds. The Apostle puts it as a searching question to every soul. *Despisest thou the riches, and forbearance, and long-suffering of God, not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God, who will render to every man according to his deeds.* Rom. ii. 4—6. The seven vials are farther particulars of this wrath. Those vials began to be poured out at the opening of the sixth seal, as we may see in the terror manifested by the exclamation, *The great day of his wrath is come, and who shall be able to stand?* or, as the angel expressly states, *I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues, for in them is filled up the wrath of God,*

or as it is afterwards expressed, *Thy judgments are made manifest.* Rev. xv. 1—4. Six of these vials have already been poured out as a solemn warning to the nations. This conflict is more fully described in the nineteenth of Revelation :—*Out of his mouth goeth a sharp sword, that with it he should smite the nations, and he shall rule them with a rod of iron, and he treadeth the wine-press of the fierceness and wrath of Almighty God.* We have then a further account of their complete overthrow—Rev. xix. 11—21, as we shall notice afterwards.

THE JUDGMENT OF THE DEAD is another part of the great events near at hand ;—*and the time of the dead that they should be judged.* Rev. xi. 18. We see in the twentieth chapter of Revelation, that there are two resurrections. There is the first resurrection of the saints at the beginning of the millennium, belonging only to the faithful witnesses for Christ ; and there is the resurrection of the rest of the dead, who *lived not again till the thousand years were finished, when the dead, small and great, stand before God*—Rev. xx. 12. But, under the sounding of the seventh trumpet, that unutterably glorious event, a resurrection from among the dead of the servants of God takes place with their judgment according to their works. We have this described in various parts of the word of God. *We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad*—2 Cor. v. 10. The fullest account of this judgment is given by our Lord in the twenty-fifth of Matthew, where we have the gathering of all nations before him, (including necessarily the resurrection of the dead, (2 Thess. ii. 1.) and we have their entrance into the kingdom, before the wicked are judged and sentenced to their final woe. The time of this is here fixed under the seventh trumpet. The period of delay of which the souls, under the altar, of them that were slain for the word of God, and for the testimony which they held, complained, then ends. They cry out, *How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them*

that dwell on the earth? They were bid to rest yet for a little season, *until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled.* This season is fulfilled under the seventh trumpet, and then the judgment of the dead begins, distributed as in the words that follow, into two parts; the reward of God's servants, and the destruction of those that destroy the earth.

Another distinguishing feature of events before us is THE REDEMPTION OF THE KINGDOMS OF THE WORLD. At present, the kingdoms of this world have all grievously departed from God; so much so, that Satan is called the *God of this world*, blinding the minds of them which believe not: the *Prince of this world*, who is to be judged (John xvi. 11.), and cast out (John xii. 31). The Church of Christ too, which was called to be *the salt of the earth*, has, to a fearful extent, lost its savour. The apostacy of Eastern, African, Greek, and Roman Christendom, is marked and general; and alas! the Protestant and Reformed Churches have also grievously fallen away; neology, secularity, ungodliness, revived superstition, and infidelity, widely prevail amongst us. *God hath concluded all in unbelief.* The guilt of our own highly-favoured land is fearfully great. Blessed beyond all other countries, and with advantages such as were never entrusted to any other, Britain, though again and again called to her duty, has, as a nation, been unfaithful to God, and ungrateful for her privileges; she has refused to do the Lord's work of evangelizing her own land, her colonies, and the nations of the earth; and a little flock is yet struggling with mighty difficulties, cheered chiefly by the Saviour's promises,—*Lo, I am with you always, to the end of the world. Fear not, little flock, it is your Father's good pleasure to give you the kingdom.* Oh, it is awful to think how, as the world now exists, men shut God out of their thoughts, and yield themselves willing captives to sin and Satan! It is yet true of our earth, *the whole world lieth in the wicked one.* 1 John v. 19. Not only the pagan nations, and the Mahomedan nations, and the Jewish nation, but the ten European kingdoms

and professing Christian kingdoms among the Gentiles everywhere, are still the kingdoms of this world; *the lust of the flesh, the lust of the eye, and the pride of life*, all that is in the world, are the prevailing and governing character of the great majority. Amid all the growth from age to age of the real kingdom of Christ, and the assurance of its speedy triumphs, the kingdoms now ruling are still, in their leading and prevailing character and influence, the kingdoms of this world, and will continue so, till the seventh angel sounds the last trumpet; *the whole creation groaneth and travaileth in pain together until now, and not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our body.*

The Scriptures are full of promises of this happy redemption of the world by the direct power of God at the coming of our Lord Jesus Christ, and the vanity of all other hopes is set before us. *Behold, is it not of the Lord of Hosts that the people shall labour in the very fire, and weary themselves for very vanity? for the earth shall be filled with the glory of the Lord, as the waters cover the sea.* This passage is immediately connected with the return of our Lord from heaven—*the vision is yet for an appointed time; but at the end it shall speak and not lie: though it tarry, wait for it, because it will surely come; it will not tarry:* quoted thus by the Apostle, *For yet a little while, and he that shall come will come, and will not tarry.* Our Lord returns from heaven to accomplish this glorious object. The Holy Scriptures frequently set before us the world's redemption, as connected with his coming in glory. Thus, in Zechariah (xiv. 3—9), *The Lord shall go forth and fight against those nations* (coming against Jerusalem) *as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem. And the Lord my God shall come, and all the saints with Thee. And the Lord shall be king over all the earth; in that day there shall be one Lord, and his name one.* That remarkable prophecy of the four empires in the seventh of Daniel, has a similar testimony.

I saw in the night visions, and one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him; and there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. Dan. vii. 13, 14.

The language of the New Testament corresponds to these prophecies, and farther illustrates them. A special kingdom is indeed given to Christ *to sit on the throne of David, and reign over the house of David for ever*—but besides this, we learn at the seventh Trumpet that *the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign for ever.* Hence we are told, he *shall judge the quick and dead at his appearing and kingdom.* 2 Tim. iv. 1. The seats nearest to him on his throne, were the objects of the ambitious desires of his disciples, as we see in the request of the sons of Zebedee. (Matt. xx. 21.) So when he returns and judges his people, and is seated on the throne of his glory, he assigns to his faithful servants their rewards in these words, *Thou hast been faithful over a few things, I will make thee ruler over many things. Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.* These and many other predictions correspond with *the great voices in heaven*, on the sounding of the seventh Trumpet, saying, *the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever.* That glorious issue for which the Church has so long been praying, will then be perfectly realized; *hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven.* No open wickedness will then distress the earth, no open dishonour of God's commands and ordinances will then profane his name. Truth and righteousness, mercy and peace, love and holiness, joy and thanksgiving, will everywhere predominate, and fill the earth with glad hallelujahs from every tongue.

This redemption of the kingdoms of the world consists

of two stages. (Rev. xx. and xxii. 5.) THE MILLENNIAL kingdom is first established. This lasts for one thousand years. This is the preparation for what is future ; the transition from the present state to the everlasting state ; the beginning of the new heavens and new earth, in creating Jerusalem a rejoicing, and her people a joy. (Isa. lxv. 17, 18.) All the enemies of Christ will be put down under his reign. He will visibly have dominion with his saints. He will bring every thing into subjection to himself. The millennial kingdom is however closed by one more manifestation of the corruption of man, and of daring rebellion against God ; which brings on the rebels fire from God out of heaven devouring them, and so sin is put down for ever.

THE EVERLASTING KINGDOM is the glorious completion of the earth's redemption, and of that new heavens and new earth wherein dwelleth righteousness. Then the mediatorial government no longer needed, is delivered up to God, even the Father, that *God may be all in all.* Its glories are thus described, *I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea.* An everlasting union between heaven and earth is restored with higher glories and blessedness than even Paradise at the beginning could give. *The holy city, new Jerusalem, coming down from God out of heaven, as a bride adorned for her husband,* is the light in which *the nations of them that are saved shall walk. Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God : and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. His servants shall serve him, they shall see his face, and his name shall be in their foreheads, and they shall reign for ever and ever.*

Such is the completed redemption of our earth from all its present evils and sorrows, and such the everlasting glory of the saints.

We must however notice, or we shall give but a very

partial view of the great events yet to take place at the sounding of the seventh trumpet, the punishment of the wicked. We turn then to a more solemn, to an awfully affecting event connected with the last trumpet, that which emphatically gives it the name of woe, the third woe, GOD'S FEARFUL WRATH UPON HIS ENEMIES, ENDING IN THEIR EVERLASTING PUNISHMENT. It is predicted in connection with this trumpet in these words, . . . *and that thou shouldest destroy them that destroy the earth.*

Everywhere this is connected with the coming of our Lord Christ. Let me bring one passage from the Old Testament, and another from the New. Isaiah tells us, *Behold the Lord will come with fire, and with chariots like a whirlwind, to render his anger with fury, and his rebukes with flames of fire, for by fire and by his sword will the Lord plead with all flesh.* Isaiah lxvi. 15. The apostle Paul also thus speaks of it, *The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ.* 2 Thess. i. 7, 8.

We have the fullest and most distinct account of the execution of this wrath in the 19th and 20th chapters of Revelation. There we behold heaven opened, and THE WORD OF GOD, he who is the King of kings and Lord of lords, coming from heaven, and the armies in heaven following him, and his smiting the nations, and treading the wine-press of the fierceness and wrath of Almighty God. The living wicked furnish that tremendous supper of the great God, to which all the fowls of heaven are invited. But the judgment of the living wicked from the face of the earth, is not, alas, the whole of that destruction which God has threatened, and will execute on the finally impenitent: their final punishment is AN EVERLASTING DESTRUCTION from the presence of the Lord, and from the glory of his power. Their final judgment is reserved till the Millennium has closed. It is then, the Apostle says, *I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the*

book of life, and the dead were judged out of those things which were written in the books, according to their works. The prophet Isaiah foretells this delay of the final judgment of the wicked. *It shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.* Isa. xxiv. 21, 22. (See Jerome, Horsley, and others.) Thus finally the dead wicked are judged, and *whosoever was not found written in the book of life was cast into the lake of fire,* where the devil, the beast, and the false prophet had before been cast, *and shall be tormented day and night for ever and ever.*

Oh ! Christian reader ! suffer not yourself, for anything that this world can give you, to be numbered among these enemies. If God be against us, who can be for us ? Nothing on the face of the whole earth is to be dreaded so much, as the displeasure of the Most High God. He has warned us continually to flee from the wrath to come. That wrath is the accumulation of all the predictions of wrath from the beginning, descending at last on obdurate sinners. It has been foretold by every prophet and every apostle. It is that great day of the Lord's wrath of which we are so often warned, and is ever joined with the full triumph of Christ's kingdom. These lessons are summed up in the instruction given in the 2nd Psalm, *Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron, and dash them in pieces like a potter's vessel. Be wise now, therefore, O ye kings, be instructed, ye judges of the earth. . . . Kiss the Son lest he be angry, and ye perish from the way, when his wrath is kindled but a little; blessed are all they that put their trust in him.*

One more of the great events connected with the seventh trumpet has yet to be noticed—THE REWARD OF GOD'S SERVANTS. This is taught us in these words : It is *the time of the dead that they should be judged, and that thou*

shouldest give reward unto thy servants the prophets, and to them that fear thy name, both small and great.

We must not indeed look at this glory, without looking at the previous sufferings. In the brief space of time that may now intervene before the resurrection of the saints, we have many reasons from the general testimony of Scripture, to believe that there will be a short period of great trial and temptation. Various intimations of prophecy show us that the enemies of Christ will have a temporary triumph before their final fall, and the servants of Christ endure a short but bitter persecution before their everlasting triumph. Babylon the Great, the Mother of Harlots, is *drunk with the blood of the saints*, just before her burning. The ten kings, or the European kingdoms, *make war with the Lamb* and his called and chosen and faithful people, just before those ten kings are overcome. The elect *cry day and night unto God*, just before their being avenged by the coming of the Son of man. God has however promised to his people that he will keep them in that hour of temptation.

But this season of the saints' tribulation is very brief. It will be true of it as of all our sufferings: *If we suffer, we shall also reign with him. The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.* It will have especially this comfort, if faith fail not, (Luke xviii. 8.) that it is the very verge of our redemption, (Luke xxi. 28.) the short though dark passage to the glorious morn of the resurrection.

The first resurrection, the better resurrection, the resurrection of the just, the first-fruits unto God and the Lamb; this is connected in the Scriptures with the sounding of the seventh trumpet. Thus St. Paul says, *We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.* And then oh! how great, how all-surpassing, how exulting the glory which follows. Truly sufferings for a short time may well be borne, if they work out for us

such an exceeding and eternal weight of glory. Could we but realize it, could we but by a strong faith make the Scriptures the substance of things hoped for, and behold the glorious company which now sleep in Jesus, but which in that day God will bring with him ; could we now behold what we shall hereafter behold, the Lord himself descending from heaven with all his holy angels—could we now hear what we shall certainly hereafter hear, the shout of the heavenly host, the voice of the archangel and the trump of God, and know that it is all for our full deliverance, for our rescue from every tribulation, and for our translation to perfect bliss and glory, what ecstacies of joy, even in the sure prospect, might now fill our enraptured souls.

Could we see by the same lively faith now, as we shall hereafter actually behold in open vision of the glory, the dead in Christ rise from every tomb and every receptacle on earth which now retains their sleeping dust ; could we gaze with glowing admiration, on the wondrous change, and see saints on every side, bursting from the darkness of the grave, rising from the dust of the earth, and emerging from the depths of the sea,—could we now behold them in beauteous and shining and glorified bodies, as the dew from the womb of the morning, glittering in sun-light, with rays of its glory innumerable, reflected on every side,—could we witness them ascending upward, and while lost in the transporting vision, find the same wonderful change wrought by the mighty power of Christ, in our own bodies, and we ourselves instantly fashioned by his new-creating omnipotence, like his own glorious body, and then caught up together with them, to meet the Lord in the air ;—surely our whole soul would be looking for and hasting unto the coming of this day.

Oh, Christian reader, what a day of bliss and glory unutterable, this first resurrection of the saints must be ! It is inconceivable to us now, with all the helps of revelation, and with the strongest faith. If at the creation of our earth *the morning stars sang together, and all the sons of*

God shouted for joy, what will the songs of joy be at the full redemption of the earth, and of the once fallen and then recovered sons of God, when it first appears what they shall be, even like him in all his glories for ever.

But their *reward*, what is that! It is the travail of the Redeemer's soul, of which he shall see the glorious issue and be satisfied. It is the fruit of every sigh, of every prayer, of every act of faith, hope, and love, and of every self-denial, during their pilgrimage here. Nor is a single cup of cold water given to a disciple in the name of a disciple, forgotten. The small as well as the great, the feeblest as well as the strongest, receive their reward. It is especially the bliss of those to whom they have been helpful in their way to heaven. *What is our hope or joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming: for ye are our glory and joy.* But the subject is endless as eternity; every sowing to the spirit, is then of the spirit reaped in life everlasting.

Every being then adds to their joy and glory; all they see, all they meet, are full of purity, and love, and holy delight, ever growing, and ever diffusing blessings. But beyond all other fountains of joy, when they behold the Lord and exclaim, *Lo! this is our God! we have waited for him, we will be glad and rejoice in his salvation*, when they enter his presence which is fulness of joy, and find they are to be with the Lord, and the full glow of all his love is to be ever shining upon them: this is entering *into the joy of the Lord*, this is the consummation for which we now wait.

There is one particular part of this glory of deep and scriptural interest: THE FUTURE REWARD IS PROPORTIONED TO OUR WORKS HERE: *Behold I come quickly, and my reward is with me, to give every man according as his work shall be.* This is a truth of which in the long conflict with Popery, Protestants have too much lost sight. Anxious to maintain the most scriptural doctrine of free justification by grace, by a righteousness imputed to them by God of his free mercy, for Christ's sake, through faith, irre-

spectively of any good works performed by them,—they have too little dwelt upon that recompence of reward, in the prospect of which all the saints have so joyfully laboured. We have been so jealous of salvation by grace, as to throw into the shade the reward of works. But the Scriptures dwell much upon it, and we can withhold no scriptural doctrine without spiritual loss.*

Let the doctrine of free justification by faith stand in all its clearness and simplicity as the only Christian ground on which any good works can be done. *He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him.* We attain eternal life by faith in Jesus. Our place however in that life is intimately dependent on our works, and proportioned to our devotedness here. Many passages of Scripture make this clear. Dan. xii. 3. Job xxxiv. 11. Jer. xxxii. 19. Matt. vi. 19, 20 ; xxv. 15. Luke vi. 35 ; xviii. 28—30 ; xix. 11. 1 Cor. iii. 8 ; xv. 41. 2 Cor. ix. 6. Gal. vi. 7—10. Phil. iv. 17. Heb. x. 34 ; xiii. 16. 1 Tim. vi. 17—19. 2 Tim. iv. 8. 2 John 8. Rev. xiv. 13 ; xxii. 11.

The importance of this doctrine as quickening to all good works, is very great. It does away with the mere selfish carnal feeling of caring only for a bare salvation from ruin, and leads us to desire to be filled with all the fulness of God. It is far from a mercenary feeling, as its object is truly spiritual and heavenly ; to be most filled with the love of God, and to have the greatest spiritual enjoyment of him for ever. It tends to check all covetousness, spiritual sloth, and iudifference, and waste of time, and the many dissuasive arguments of friends against doing too much, and leads us to use every opportunity, however small, of doing good to others ; seeing a small capital by being often turned, may produce larger profit than a great one neglected. It influences us to a diligent use of property. In

* I gladly avail myself of the advantage of a discussion of this subject with beloved brethren, to bring this part of divine truth more distinctly before the reader.

a certain sense property is our own. *While it remained was it not thine own, and after it* (the possession) *was sold, was it not in thine own power.* Ananias was under no compulsion to bring his property to the Apostle. But if he had done so willingly and without hypocrisy, he would have had a full reward. The hope of this reward helps us against temptation. We see that every defeat is a lasting loss, every victory an eternal gain. It promotes spirituality also, for *where our treasure is, there will our heart be also.* It refutes practically the charge of Antinomianism, by presenting to all the most ennobling of all motives to holiness and good works. *God is not unrighteous to forget your work and labour of love.* It quickens us to love our enemies. Luke vi. 35.

Such a reward presents also a glorious view of the gracious and lovely character of our God, as having such a fulness of overflowing love. The least degree of glory is more than we deserve, but there is such an exuberance of Divine love, that he will view all acts of kindness shewn to our brethren as favours done to himself, and reward us for doing that which it was simply our duty to do. *Unto thee, O Lord, belongeth mercy, for thou renderest to every man according to his work.* Psalm lxii. 12. He not only freely cancels all our debts to him, but he makes himself by his precious promises, debtors to us for our poor services.

We need such motives in a day full of trial and temptation, and with so much to be done for the glory of God, and the salvation of the souls of men. Just as our Lord needed it to endure the cross, (Heb. xii. 2.) Moses to part with the wealth, pleasures, and honours of Egypt ; (Heb. xi. 26.) and St. Paul to persevere in running the Christian race. (Phil. iii. 14.) The primary and the ever-abiding motive of a Christian will indeed be *the love of Christ constraining us ;* but we have in addition, the motive of reward held out to us by God himself, and no motive can be wrong which God himself has set before us. It helps to free us from the spirit of bondage, and strengthens us joyfully to make large sacrifices for God. In fact, no duty, no self-

sacrifice, no act of self-denying love, flowing from love to Jesus, shall lose its reward. Secret alms, fasting, and prayers done from regard to our Heavenly Father, are distinctly mentioned, as what he will openly reward. The Father delights to honour the faithful disciples of Jesus, for he is glorified and admired in the glory they receive. The enduring of temptation becomes the preparation for the bright crown of life, *which the Lord has promised to them that love him.* The reward is also ever analogous to the sacrifice. If Abraham forsakes his earthly country, he receives a better country, that is, a heavenly. If others are for the truth's sake tortured with cruel deaths, not accepting the deliverance ; they obtain a better resurrection. Those who sow sparingly, reap also sparingly ; those who sow bountifully, shall reap bountifully. Suffering here for the truth's sake, and glory hereafter, are thus inseparably joined together.

This is a motive peculiarly quickening and animating to the ministers of Christ. It gives us an intense interest in our people's spiritual welfare. It shews us something far beyond ordinary or abundant maintenance, as the real and all-satisfying portion of the ministry : souls saved through our ministry for ever ; this, and only this, is our joy and crown of rejoicing in the day of Christ. The saved flock is the true riches, the enduring inheritance, the everlasting glory of the minister. We have the deepest of all our interests seated in the spiritual welfare of our people. No tongue can tell the vast issues, the innumerable benefits, the infinite extent of good connected with the new birth of one precious soul, and of those who in the course of ages may be blessed by that soul. What a delightful work thus to serve the Lord ! Oh that those who are eagerly coveting after this world's preferments may have their eyes opened to see the superior, the infinite blessedness for time, and for eternity, of that true preferment which the Lord gives, in giving us himself as our portion, and making us the means of bringing others to partake of the same everlasting possession and fulness of joy.

But, let us not be contented without the full reward which God holds out. There is a temporary reward sinners may have in the present life. Ahab humbles himself, and is spared from immediate judgment. Jehu is zealous in doing the work appointed him; and his posterity to the fourth generation sit on the throne of Israel. Nebuchadnezzar served God against Tyre, and had no wages; and, therefore, Egypt was given to be wages for his hire. Nothing can be done in his service and work appointed by him, and be unrewarded. But these poor temporary rewards are not the believer's full joy. That waits the coming of our Lord. Rev. xxii. 12. It is an open, full, everlasting reward, *His servants shall serve him, and they shall see his face, and his name shall be in their foreheads; the Lord God giveth them light, and they shall reign for ever and ever.* God forgets all our sins, and remembers all our services. We forget all our services, and remember only our unprofitableness. Oh, how full of grace is the Gospel! To assure us, the double negative (ου μη) is used by our Lord to strengthen the faith of the sinner in coming to him: *Him that cometh unto me I will in no wise* (ου μη) *cast out.* John vi. 37. And to strengthen the path of all who labour for him: *I will not* (ου μη), *I will in no wise blot his name out of the book of life.* Rev. iii. 5. And to strengthen the hope of a full reward. *Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise* (ου μη) *lose his reward.*

Reader, may you and I then be *stedfast, unmoveable, and always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord.* May we often put up for ourselves and others the beautiful prayer of our Liturgy: "Stir up, we beseech thee, O Lord, the wills of thy faithful people, that they plenteously bringing forth the fruit of good works, may of Thee be plenteously rewarded, through Jesus Christ our Lord. Amen."

CHAP. IV.

THE NEEDFUL PREPARATION NOW TO BE MADE FOR THESE GREAT EVENTS.

SUCH a subject teaches very many practical lessons, and the author has elsewhere more at large considered them,*

A few short lessons may, however, here be given.

I. It may teach us effectually that difficult lesson,—to be WEANED FROM THIS WORLD. *The world passeth away and the lust thereof, but he that doeth the will of God abideth for ever.* We learn in a thousand ways how transitory earthly things are. Labour and toil, losses, sorrows, and disappointments, vex and harass the soul. Sickness, disease, and death, invade and possess the body.

But the sure word of prophecy comes with a deeper, wider, and, when received, a more awakening warning. It tells us, that all earthly things, without exception, are passing away—nay, *the heavens shall pass away with a great noise, and the elements shall melt with fervent heat ; the earth also and the works that are therein shall be burned up.* All that we now see is but a mere preparation. The *kingdom which cannot be moved* is yet to come. To be seduced and ensnared by the lusts of this world ; to take our rest in it ; is to forfeit endless glory, to insure endless ruin. Real Christians, therefore, are dead to the world. Their *life is hid with Christ in God.* It is only *when Christ, who is our life, shall appear,* that the deep and full wisdom of this, and the unspeakable love of God, in calling us effectually by his grace to this hidden life, will be seen ; *then shall we also appear with him in glory.* How is it possible to receive

* See "the Chief Concerns of Man," and "the Promised Glory," and also the Second Part of this Treatise.

God's testimony, given so repeatedly in his word concerning things to come, to receive this truly in our hearts, and yet to have our whole affections fastened and glued to mere earthly things? When we realize, indeed, in our minds the whole course of prophecy, and distinctly see that God has given clear predictions of what was to happen in the Christian Church, from the ascension of our Lord to his return; that a large part of these predictions have, on the most diligent investigations, in the judgment of wise and holy men, strengthening from age to age, been manifestly fulfilled, and that we are living near to the time of the sounding of the last trumpet, and the judgment of the dead, and his fearful wrath coming on the wicked, it must, it does, change the whole current of our thoughts and plans. *What manner of persons then ought we to be, in all holy conversation and godliness!* The semblance of religion, how empty and miserable for such a time. The blending of outward profession of doctrines with worldly principles, how utterly worthless! The zeal for external things, which are all perishing, while inward spirituality and real regeneration of heart are despised: Oh, how vain! No divided heart will do. We must be the Lord's entirely and wholly. The lording it over God's heritage under the vain pretext of an authority which he has never given; (Matt. xx. 25, 26; 2 Cor. i. 24; x. 8; xiii. 10; 1 Peter v. 3) the cruel usage of fellow-servants by those living in luxurious self-indulgence; (Matt. xxiv. 49) how hateful, as well as how self-destructive, in such a prospect of the Lord's speedy coming. May we then, Christian reader, be thus more and more weaned from this world; may we use it, without abusing it; may we sojourn here as strangers and pilgrims, and have our affections ever set on things above.

A second lesson then distinctly set before us is, TO FIX OUR HOPES ON THE COMING GLORY. Hope is *the anchor of the soul*, keeping it stedfast amidst the storms that blow on every side. Hope of salvation is an helmet enabling us to lift up our heads in the day of battle. After the

Apostle had spoken of the shaking and removing of the present heavens and earth, he says, it is *that those things which cannot be shaken may remain*, and hence describes Christians as *receiving a kingdom that cannot be moved.* So the Apostle Peter charges us, *Gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ.*

Whatever may become of the world, and of the things of the world, whatever may become of our native country, or of the visible Church, to which we belong, what is best in them all, is safe for ever, and will blossom forth in full joy and glory for ever. As TO OUR COUNTRY, the sins which we see all around us, and of which we are ourselves partakers, may well fill us with fears for it. They will lead the children of God to sigh and to cry for all the abominations that are done in the midst of us. No Christian can be indifferent to these deep and dear interests. He cannot be unconcerned about his fellow-men. He has a real, sincere, and full love to all men, desiring their salvation. He is a real brother to all his kindred after the flesh. He is a real patriot to his country. He will, like our blessed Redeemer in the last gasp of life, care for his own people, and pray for them, whatever injuries they may inflict upon him. But he has something yet dearer still, dearer than his own life : THE GLORY OF HIS SAVIOUR, HIS APPROVAL, AND THE ENJOYMENT OF HIS PRESENCE FOR EVER. He has a better country, a better home, than any on earth. He belongs to a family whose best home is above. Whatever then may become of things with which he is now conversant, he knows all is in the hands of infinite wisdom and love. It is only evil that will be destroyed, —good is in its nature enduring : his best inheritance is reserved in heaven for him. He has a hope, full of immortality. The promised blessings of the new heavens and the new earth, wherein dwelleth righteousness, are his portion for ever. Of the increase of the heavenly kingdom, there shall be no end, and in its increase he shares for ever. He is *kept by the power of God through faith unto*

salvation, ready to be revealed in the last time. He is begotten again unto a lively hope, to an inheritance incorruptible and undefiled, and that fadeth not away.

The more storms gather without, and threaten to overwhelm all things here, the brighter our hope shines, and the nearer it approaches; according to the assurance, *When these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh.* This is that joyful hope, for the realizing of which the Psalmist in Psalm after Psalm calls all creation to rejoice (xcvi. 11—13; xcviii. 5—9), bidding all things to *rejoice before the Lord, for he cometh, for he cometh to judge the earth.* Let us then, as fellow-Christians, who truly believe in the Lord Jesus Christ, fix our hearts more and more on this coming glory. Our general state of mind ought to be that of *waiting for the coming of our Lord Christ, looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ.*

With such blessed prospects, and with a good hope through grace of this glory, earthly trials are wonderfully alleviated. If we really love the Lord, we know that all is now working for our good. Have we to pass through the fiery furnace of affliction? all our graces shall be perfected thereby, and *found to praise and honour and glory at the appearing of Jesus Christ.* Is the dark night of public gloom and desolation, of persecution and suffering, to be endured? We shall have *a song as in the night when a holy solemnity is kept.* Or have we seasons of ease and prosperity? with such hopes, they will only be used that we may be a larger blessing, and for the wider scattering of that precious seed that shall spring up to everlasting life. Thus in every circumstance *every man that hath this hope in* a quickly appearing Saviour, *purifieth himself, even as he is pure.*

THE DILIGENT IMPROVING OF THE PRESENT TIME in abounding labours of love for the good of others, is one farther lesson eminently impressed on us by this subject. Are we on the verge of such great events?—well then may

we redeem the time. We may say like our Saviour, *The night cometh when no man can work ; I must work the works of him that sent me while it is day.* This is the precious seed-time for eternity. Every act of faith and love is fruitful in eternal blessings. Let us then ever be sowing bountifully, that we may reap also bountifully ; be sowing *to the Spirit that we may of the Spirit reap life everlasting, and in due season we shall reap if we faint not.* We are permitted to share now in the labours which advance the future glories of the heavenly kingdom. The glory of Christ is eminently the one chief glory of that kingdom. John xvii. 24. Farther glories are those which he confers on his saints, (2 Thess. i. 10.) their numbers, their graces, and their excellences. They are the jewels in his crown. We too may help in saving souls from death,—in winning souls to Christ,—in turning many to righteousness. All the preparations for the future heavenly Jerusalem are daily advancing in our world now. As David was allowed to gather all the materials for the temple at Jerusalem, so are we permitted to aid in preparations for the city of the living God.

Much, very much is to be done IN OUR COUNTRY AND IN OUR COLONIES. Vast multitudes are thus within our reach. Let us do what we can individually, in our immediate circle, in our family, among our relatives, in our parish and neighbourhood, and in all the morally destitute parts of our land. Let us extend our efforts as we may, through the blessed societies that now exist, to the neglected parts of our own country, and to all the places where British commerce and British dominion have given access and influence.

Much, very much is to be done for the SALVATION OF ISRAEL. The full triumph of the kingdom of Christ is ever connected in the Scriptures with their recovery and restoration to their own land.* The prayer of the Jewish

* A body of Christians have risen up in America, and their works are now diffused widely also in this country ; the followers of Mr. Miller, who have fallen into the error of looking for the instant coming of our Lord, against which St. Paul guards us; 2 Thess. ii. 2. To look for his speedy coming is

church is, *God be merciful unto us and bless us, and cause his face to shine upon us; that thy way may be known on earth, thy saving health among all nations;* and the corresponding promise of the New Testament is, that *the receiving of them shall be as life from the dead to the world.* The kingdom of God is nigh at hand, when the redemption of Israel draws nigh. Luke xxi. 27, 28, 31. All the signs of returning interest in the Jews are full of hope and encouragement. Every help to their conversion is a farther preparation for the Lord's coming and kingdom.

Much, very much is also to be done for THE WHOLE GENTILE WORLD. In the wonderful providence of God, the door has been opened to nearly every heathen land. In the wonderful grace of God, his faithful people have everywhere been stirred up to think of them, and devoted missionaries have gone forth to all lands, and God is prospering their labours with an increasing blessing. It is a time when any humble and poor Christian may, by a small aid, do far more to spread the Gospel over the earth, than mighty monarchs or vast empires could have done a few centuries back.

However gathered, from whatever nation, from whatever

scriptural; for his instant coming is unscriptural. There is important truth brought forward by them, but many errors are mingled with these truths, and I dread lest their error should be a stumbling-block in the way of the reception of weighty truths which they may confess and diffuse. I here particularly advert to their ideas, that Christ will immediately appear, and that Christ and the whole body of believers are so the heirs of the Abrahamic inheritance, that the literal Israel are not the seed to whom the promises are made. It is a partial view of the fulness of God's promises, and founded on partial quotations of the word of God. No doubt there is a promise to all true believers as the spiritual seed of Abraham, which they will enjoy with faithful Abraham in the day of the resurrection. But there are also other promises, and those abundant, made to Israel, as a nation in the flesh, to be fulfilled in time to come on their repentance, and when they shall be Israelites in the letter, and Israelites indeed, at the same time. There were two distinct promises to Abraham, and two forms of inheritance. Those in Gen. xiii. 14—17; xv. 18—21; and xvii. 8, relate plainly to the land of Canaan only. That in Gen. xxii. 16—18, relates to the inheritance of the world. The literal Jews are the heirs of the promise of Canaan, as the spiritual Jews are of the world. Rom. iv. 13. The argument of St. Paul on the word *seed* fixes his reference to Gen. xxii. 16—18. Compare, Gen. xvii. 7; "Thy seed after them in *their* generations," and Gen. xxii. 17; "Thy seed shall possess the gate of *his* enemies." A partition wall may be broken down, and oneness be given as to spiritual privileges and blessings, and yet, as we see in all the relations of life, other distinctions may remain for the increased blessedness of all.

quarter of the world, each fresh believer is another lively stone in the heavenly building; each faithful convert to Christ is another crown of rejoicing in the day of Christ. Every spiritual father of spiritual children, will find those children his hope and joy in the presence of the Lord Jesus Christ at his coming. They who diligently prepare for its future glories shall receive a full reward. *They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever.*

PART II.

THE SPECIAL DANGERS AND CORRESPONDING DUTIES OF CHRISTIANS IN THESE DAYS.

CHAP. I.

THE DANGERS OF CHRISTIANS.

The real springs of the safety, prosperity, and triumphs of the Church of Christ are hidden from the world. Its true strength is in the divine favour and blessing, realized and enjoyed through faith and prayer. In those signs of the times which, to the outward eye, are full of threatenings and dangers, and apparently pregnant with ruin, the Christian can find encouragement and hope. Dangers become the harbingers of prosperity and triumph, if thereby the servants of Christ are led to more lively faith, and more ardent prayer. The God of peace and love, of truth and righteousness, reigns with unlimited power over the earth; and thus our God delights to honour the faith, and to answer the prayers, of his people.

That which completes the Christian armour, enables the Christian *to withstand in the evil day, and having done all to stand*, is, *praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.* The Church attains its last deliverance from its adversaries through incessant prayers. Luke xviii. 7, 8. Rev. xiv. 15—18.

Faith and Prayer are specially called forth in such seasons of dangers and difficulties as those in which the Church of Christ is now placed. It is then a great help to believing prayer, distinctly to discern the dangers of the Church on the one side, and the sufficient ground of its assured hope of triumph on the other. Being thus brought to see our real position, we shall be quickened to that duty in which God's own elect cry day and night unto him, and at length experience his full deliverance.

One important part of the ministerial office is that of a *Watchman*. This office calls us, among other duties, to discern the signs of the times, or those various events of Providence, whether of danger or of success, which correspond with the anticipations of God's word, and furnish a help to the true Church of Christ, to guide it, in the path of duty and safety, through all its perils, to its glorious destination.

The true Church of Christ on earth includes all who believe in him with the heart, call upon his name, confess his truth, and love him supremely, and truly love all their fellow men, and especially his people, of whatever denomination or however scattered. They are all really one in Christ Jesus. However differing in external circumstances, and of whatever minor importance those differences may be, there is a blessed unity in grand essential truths that distinguishes this Church from every other class of men. *There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.*

This Church will ultimately triumph over all its enemies, that it may be a blessing finally to the whole earth. As *the gates of hell shall never prevail against it*, so God has determined that *the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.* The dangers of those who belong to this Church are

in general those to which it is exposed from the powers of darkness, and the stubbornness of evil, in the way to the full establishment of its holy and beneficent kingdom. There are no dangers but what have been distinctly foreseen, and so foretold as to furnish us with God's mind upon them, and an effectual guard against them.

The Word of God is the only true light to the feet and lamp to our paths. Its main object is to set before us Christ Jesus, the head of the Church, and the Saviour of sinful men, that, truly believing in him, we may be preserved from every danger, partake of his Spirit now, and share his kingdom and glory for ever.

That word distinctly points out our present peculiar dangers, and our duties with reference to them; and my object will be to state them from the plain and direct testimony of the Scriptures.

Let us notice dangers mainly outward, and dangers more inward.

I. The DANGERS MAINLY OUTWARD are the spirit of Infidelity, Lawlessness, and Popery.

1. The SPIRIT OF INFIDELITY. This comes from Satan himself. It was the first temptation of this our great enemy; *Yea, hath God said ye shall not eat!—ye shall not surely die.*

His full dominion at the time of the first Advent of our Lord, might be discerned in the actual state of the world. *The whole world lieth in the wicked one*: Idolatry covered the earth. We yet see the same malignant influence in its full power in lands still wholly Pagan. He has been however dispossessed of much of his usurped empire, and in professedly Christian lands that which we have now to encounter, is the spirit, rather than the open dominion of Infidelity.

There is indeed almost a bare-faced open infidelity, nearly avowed as such. This has ever subsisted among a few. In later periods, on the Continent, it took the form of a system of Rationalism.* A similar open infidelity,

* The Rev. Mr. Sidow, from Potsdam, thus described in 1842, the condition

with mushroom growth, has made rapid progress, under the name of Socialism, among the middle and lower classes in our country. Many are little aware of the rapidity of the rise and spread of this evil spirit in our own land. Associations are formed at the principal towns in different parts of the country by it, and salaried missionaries have been sent to all parts of the land. They have periodical publications and a great number of abominable tracts. They profess to bring about the regeneration of the world, by principles directly contrary to the word of God, and deny altogether man's responsibility.* But both Rationalism and Socialism artfully parody and abuse the Bible, while they contend against all its holy truths. Gross ribaldry, and a full sway given to the lusts of the heart, mark these publications. It is the spirit of Infidelity, breathing

of Germany, in regard to religion and morals, especially during the past century. 'Error, under almost every form, had generally prevailed, and through many of them, men lived without God in the world. There were the *Naturalists*, who saw nothing but that which was obvious to their senses, or, as they considered, directly to be inferred from it. Others talked indeed of a God, but were not less atheistical than the others. The *Pantheists* proposed a sort of universal life, as composed of the countless multitudes of individual lives; but they acknowledged no living, personal God, distinct from his creatures, preserving and governing them. Then they had the *Rationalists*, who strangely connected themselves with the religion whose foundations they undermined. From the Bible they took away all inspiration, and from its recorded facts, everything supernatural and miraculous. And in this way had infidelity spread most widely, while very little was known of spiritual religion, even where all belief in Christianity had not been cast away. But within the last twenty or thirty years particularly, a very different, and a much happier state of things had been growing up.

* There is hardly a large town which the Infidel Missionaries do not visit. It is awful to compare the professed ignorance, of there being any God, or what kind of God, avowed by these infidels, with the plain testimony of Scripture. They avow that the facts are yet unknown, which define what the all-pervading cause of existence, motion, and change in the universe is; and, with absurd presumption, assert that no one shall be responsible for the feelings and convictions within him. They avow that if this original power had desired to make the nature of its existence known to man, it would have enabled him to comprehend it without mystery or doubt; but as this knowledge has not yet been given or acquired by man, it is not essential to his well-being or happiness. So speak the Socialists, thus avowing they know not God; and what says the plain word of God—*the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them* THAT KNOW NOT GOD, *and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.* O that they were wise, and understood this, and would consider their latter end! Oh that many may yet be plucked as brands from the burning!

out malignity under pretence of love, and blaspheming the God of truth and all goodness.*

The same spirit of Infidelity is seen, covered indeed with a more decent exterior, in *science*, by attempts to exclude all religion from its investigations, instead of using science for its highest end, as displaying God's wisdom and provision of love for our welfare. It is seen in *Education*, by endeavours to shut out the Bible, or give it only partially; instead of avowedly basing all education on the truth of God. It is seen in *Politics*, where all true wisdom leads to the constant, national acknowledgment of Almighty God, and conformity to his will; when rulers would willingly exclude religion, and subjects fix their eye on the weakness of all human instruments and the defects of governors, overlooking wholly the ordinance of God, in appointing each governor, and disregarding national sins as the real source of any evils connected with the government of a land. In *Religion*, the same infidelity leads those who publish the errors of others without refuting them, to deny their responsibility for sentiments of their correspondents. The reason given for all this is not direct hostility to Revelation, but the differences of Christians in lesser matters, and the pretended uncertainty of religious truth; responsibility for publication is not to be so easily thrown off.

The same spirit appears in those warring against Ecclesiastical establishments. These principles are tainted with the infidel spirit of a real denial of Christ's authority over the earth. Indifference to creeds and forms of worship in our social relations is, in fact, shutting God out from those relations, and subversive of the claims of Christian truth,

* They speak great swelling words of vanity. The following is part of a hand-bill sent me lately.

'No system of religion can last much longer than it is better, purer, wiser than the mass it must lead. This is no longer the case with Christianity. The people generally are now themselves superior to the doctrines; they have outgrown them; nay, they are fast outgrowing all religions.'

'Religion has fulfilled her mission in the world; philosophy [that is, infidelity] has entered upon her's: before her fly the clouds of ignorance; trampled in her path are poverty and crime.' Such blasphemies are widely scattered in London.

which is designed to sanctify and purify every relation of life.

I cannot but see the same spirit in a yet more refined state, among Christians, whose main principle, though bearing a great show of spirituality, and professing to rise to true brotherhood, is, in fact, a practical denial of the power or purpose of Divine Truth to redeem all human relationships for God and his service, and thus giving them up to the power of evil.

The spirit of worldly expediency is a part of the same working of infidelity. We see it in THE FALSE LIBERALISM OF THIS DAY, preferring peace to truth, and which gives sanction to Socinianism as well as to that which God has denounced as apostacy and idolatry. It will favour any kind of error, bearing the name of religion, that a multitude of men may adopt. It is truly painful to see authorities abroad sanction, either by their presence or by apparent approval, the idolatrous system of Rome. It is a grievous sign of that general spirit of infidelity which, as it spreads, will assuredly overthrow again the thrones of Europe. *It is an abomination to kings to commit wickedness, for the throne is established by righteousness.* We see this evil in the support of Popish chapels, colleges, and institutions; in endeavours to give the Jews political power; and in efforts that would, if successful, bring our Protestant country under the awful threatenings of God for maintaining the ministers of the apostacy. Rev. xiv. 9—11; xvii. 13. What an infatuation for any to think of removing national evils by maintaining that which is an abomination to God, or to cure discontent in the country by reviving the Bill of Sports on the Lord's-day.

I have the nineteenth Report of "the Presbyterian Union," delivered in the close of May, 1844, before me. It strongly expresses the gratitude of the Socinians to the government and legislature, for their exertions to carry the Socinian Endowment Bill, and attributes much of the success to the labours of that Association, saying, 'How much they have laboured—with what skill they have

conducted the business entrusted to them—with what patience, and zeal, and ardour they have encountered and overcome difficulties—how well they have succeeded by numerous, repeated, and almost daily interviews with leading members of government, and with noblemen and gentlemen of influence in the legislature, by deputation after deputation, conference after conference, in making them understand clearly the merits of the question, and imbuing them deeply with a strong feeling of the necessity and justice of a measure of protection . . . the result now proves. It is not possible for your Committee in this Report fully to unfold or to exaggerate the importance of these labours.' We may see here by what exertions that Bill was carried. This Association aids Socinian chapels through the country and abroad, and circulates a great variety of Socinian publications. We may learn a lesson of zeal from them, to promote with equal zeal what we believe to be the real truth of God. Have the Socinians been enough cared for, prayed for, or due efforts made for their conversion? Believing their system to be a soul-destroying departure from the truth as it is in Jesus, we are bound to do what we can to dispel those fatal errors, by which many learned, amiable, and zealous men are led astray; and to testify to others the extreme danger of those who thus deny the Lord that bought them.

How painfully grievous is it that our divisions as Christians have furnished the State with a pretext for not providing for the *sound religious instruction* of the country. The Christian cannot but sigh over this result of the divisions of any of the tribes of the Lord. Judges v. 15, 16. Infidelity triumphs at full liberty in a population left to their own will; and, by a terrible reaction, the pretended sovereignty of the people inflicts, by insubordination and lawlessness, its proper chastisement on those who have neglected the honour due from every nation and every ruler to the supreme Lord of all.

The food on which much of this infidelity lives in our own, and in other lands, is a rapidly increasing population,

too much left, through the negligence of the Church and the State, in past days, as well as at present by want of adequate zeal, without the means of instruction. The population has so vastly outgrown those means, that none of the plans hitherto used, extensive as they have been, have overtaken the neglected mass of the people; and every year increases our danger in this respect. This will be more distinctly noticed afterwards.

2. LAWLESSNESS, or a mere secular spirit, regardless of God and his law, is another fearful danger of these times. The fruits of infidelity and the workings of secularity we see everywhere, in insubordination and lawlessness, in despising government, speaking evil of dignities, restless desire for change, and the disorganizing of the whole framework of society. This is just what has been predicted, 2 Tim. iii. 1—5; 2 Peter ii. 10—22. Jude 8, 10, 16, 18. That this is a new feature of the latter times, may be seen in Mr. Alison's new History of the French Revolution.* That this state of lawlessness in its worst excesses is still avowedly desired, we may see in the extract from a French newspaper, given also in the note below.† This unclean spirit has various manifestations.

* 'The former History of the world is chiefly occupied with the struggles of freedom against bondage, the effects of laborious industry to emancipate itself from the yoke of aristocratic power. Our sympathies are all with the oppressed, our fears lest the pristine servitude of the species should be re-established; but with the rise of the French Revolution a new set of perils have been developed, and the historian finds himself overwhelmed with the constant survey of the terrible evils of democratic oppression. The causes which have been mentioned have, at length, given such an extraordinary and irresistible weight to the popular party, that the danger now sets in from another quarter; and the tyranny which is to be apprehended, is not that of the few over the many, but of the many over the few. The obvious risk now is, that the influence of knowledge, virtue, and worth, will be overwhelmed in the vehemence of popular ambition, or the turbulence of democratic power. This evil is of a far more acute and terrible kind than the severity of regal, or the weight of aristocratic oppression. In a few years, when fully developed, it destroys the whole frame of society, and extinguishes the very elements of freedom, by annihilating the classes whose intermixture is essential to its existence. It is beneath this fiery torrent that the world is now passing."—ALISON'S HISTORY, vol. i. Introduction, p. 57, 58.

† Extract from a Letter of the Correspondent of the RECORD, Dec. 6, 1838.

Paris, Dec. 3, 1838.—A French Paper, the TEMPS, thus speaks—'An observation apparently trivial demonstrates the nullity of all the men who, since the Restoration, have appeared upon the political stage. No superior talent has directed any of the events which has happened subsequent to that period. No man has illustrated by his name the edicts he has signed in the cabinets,

The SPIRIT OF LAWLESS SECULARITY consists in the supreme love of this world; it is lordly tyranny, political ungodliness, ecclesiastical worldliness, and fierce democracy, all in their respective ways, seeking happiness in the *lust of the flesh, the lust of the eye, and the pride of life.* This was once awfully triumphant in the secular Roman Empire, when politicians and worldly men used the Church, in its outward form, only as a cloke for their ambitious ends. We may see this in the history of the kingdoms of the Roman empire, ever since the conversion, in name, of its barbarous invaders. It is seen where the garb is Christian, but every pulse beats with worldliness. The spirit of this lawless secularity is now the danger.

You may observe it fully prevailing in a mere worldly Conservatism; the motto of which, as it were, is, things as they are, not things as Christ would have them to be. It is exemplified in Guizot's proposed truce of Catholicism, Protestantism, and Philosophy, under which, in truth, France would remain for ever in its present benighted, infidel, and apostate condition.*

It is indeed the same spirit that has ever been at work in that world, *the friendship of which is enmity against God.* Religion is in this system, viewed as a subordinate thing, useful as far as it secures a quiet enjoyment of the world,

of which he was a member. Mirabeau was the lord of our revolution, when it first broke out. Danton and Robespiere represent the regeneration of 1793, baptized in blood. Napoleon is the incarnation of the French Revolution in foreign lands, and to future ages he may stand out probably, as summing it up entirely in himself. Since his fall we have dwindled into little men; there is no elevation among us.'

*M. Guizot declares 'that it is essential that *Catholicism*, *Protestantism*, and *Philosophy* should live harmoniously in the bosom of French Nationality, and accept in its *whole*, the position in which France placed herself by the Revolution and the Charter of July. The only method of procuring this peace is, that the two religions, and especially the Catholic, should confine themselves to a religious life, leave alone all civil affairs, govern those which are spiritual with a perfect independence, and restrain in nothing the action of temporal law, and free examination, exercising themselves in their own sphere. This harmony between the two religions, and the Constitution of the State, is yet more necessary, in order that 'France may not become Protestant,' and 'that Protestantism may not perish in France.'

'I now call Philosophy,' says M. Guizot, 'every opinion which admits not under any name or form, a Faith obligatory to human thought. And in religious, as well as other matters, leaves it free to believe or not to believe, and to direct itself by its own labour.'

but not to be sought in the first place, and at the sacrifice of all present worldly interests.

The peculiarity of the present day is the extended manifestation of this spirit, as if perfectly consistent with the sincere profession of Christianity. In many, zeal for even the form of Christianity is gone, which once gave to the profession a show of consistency ; while the double activity given to all the springs and wheels of worldliness that existed before, makes the monstrous contrast still more hateful.

The vast wealth accumulated in this country, and the heaping up of treasures on earth instead of treasures in heaven, even by those making a religious profession, is another part of this same secular spirit, now especially prevailing. The testimony of St. James is most weighty against it, and points out this as an evil of these days, pregnant with danger. *Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted and your garments are moth-eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for* (or in, εις) *the last days.* Oh that worldly rich men had but a grain of faith in the deep and plain instruction of our Lord—*Lay not up for yourselves treasures upon earth, where moth and rust do corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.*

But false views of the wealth of nations, as if this were the true prosperity of a country, brought in by the infidelity and ungodliness of worldly men, have paralyzed the minds of men through the land, and made them think the increase of " capital " more advantageous, than the moral and religious character of the working classes. In the strong language of Coleridge as to the manufacturing districts, the mass of ' the population is mechanized into engines for the manufactory of new rich men ; yea the machinery of the wealth of the nation is made up of the wretchedness,

disease, and depravity of those who should constitute the strength of the nation! Disease I say, and vice, while the wheels are in full motion; but at the first stop, the magic wealth-machine is converted into an intolerable weight of Pauperism.'* A worse evil than Pauperism may be now before us in the insubordination and lawlessness of the most populous districts of our country.

Colonel Maberly, the Secretary of the Post Office, in the course of his evidence given before a Committee of the House of Commons, when detailing (to use his own words,) 'the terrific plunder of money letters,' and the 'demoralization of the Post Office,' stated that the number of applications for missing letters containing property, made at the General Post Office from Jan. 5th, 1837, to Jan. 5th, 1842, was 32,369; in 29,368 of which the property was not found. The amount of property stated to have been contained in the letters not found was £322,033. Considering that the great majority of the servants of the Post Office, are deprived more or less of the privileges of the Lord's Day, 'the terrific plunder of money-letters,' and the 'demoralization of the Post Office,' spoken of by Colonel Maberly, only confirm the invariable results of Sabbath desecration.†

Knowing the real state of the country, we can hardly speak too strongly of recent measures for increasing the number of faithful ministers and churches. Churches filled with devoted ministers, would be an unspeakable benefit. May God in his goodness grant to the clergy

* See his Constitution of the Church and State. The author would earnestly commend to his brethren, exertions to promote the plans for the moral and religious welfare of the poor. That Christian Nobleman who has taken the lead in these truly patriotic and benevolent efforts has been far too much left to stand alone; though this evil be of such an aggravated character as materially to hasten the demoralization, and ruin both the bodies and souls of that large class of our countrymen, on whom so much of our national riches and commerce is acknowledged to depend. What a *root of all evil* is *the love of money*. 1 Tim. vi. 10. Much may be done to remedy those evils by the voice of the country; expressed in petitions, and through the public press, obtaining for us legislative enactments, that will not be allowed to remain a dead letter. I would cordially recommend two valuable works, 'The Perils of the Nation,' and 'The Remedies,' with the Defence of them in the Churchman's Monthly Review.

† Lord's Day Society Quarterly, Oct. 1844.

generally, and to all who have any sense of the need of religious instruction, a heart to support wise measures for these ends.

A highly-esteemed friend has justly remarked, 'Every year is adding to the numbers who ought to be within the fold, but both public and private piety fall very short of what is required to "lengthen the cords and strengthen the stakes." In the same proportion every year, by increasing our difficulties, increases our danger, and quintupled generosity a quarter of a century hence, would, if the course of the world were to go on as it has done, be wholly inadequate to the *then* necessities of the Church ; and the evil of ignorant unchristianized millions, which we could now, were the means tenfold what they are, scarcely overtake, will thus shortly be surmountable by nothing less than direct miraculous interposition.' Much as many have done for these truly patriotic and Christian efforts, the spirit of secularity has most painfully limited and crippled them. Contrast the cost at which old streets are swept away and new ones opened, buildings for commercial purposes are erected, docks are formed, and rail-roads are made, with the niggardliness of our nobles, merchants, bankers, and men of wealth, in promoting plans which have the highest civil and ecclesiastical sanction, and are brought before the public in forms calculated to meet the wishes of Christians of different shades of opinion ; and we cannot but be struck with the spirit of secularity as strikingly here also manifested. Largely as many have given, these noble plans languish chiefly because the men of opulence love their money better than the souls' welfare of their fellow men. If the wealthy of our land really poured out of their abundance, they could, had they the heart, without inconvenience, and with nothing but a blessing to themselves, contribute the whole sum required to meet the spiritual destitution of our country. And why do they not ? It is not the patronage being in hands they disapprove that impedes them ; for there are associations for this object, which place the patronage with approved

trustees,—and yet these have not their support. But God honours a little flock to whom it is his good pleasure to give the kingdom.

It is the spirit of secularity that has paralyzed all exertion, and closed their hearts against the loudest calls which could well be made on Christians for aid, in the very place where they have acquired their wealth and generally reside; a spirit of secularity painfully to be contrasted with those exertions in darker times which divided our country into parishes, erected churches and parsonages in each, and endowed the ministry of the word adequately to the then wants of the nation.

The same lawless secularity may be seen mightily at work in a variety of forms. Under it, Sunday newspapers desolate the land with sabbath pollution, and railways with increasing profanation desecrate the holy day.

A measure of the same spirit we see prevailing in formal churchmanship, and a merely secular view of the Church and its dangers. There may be, and there is among many a far greater care for its temporal than for its spiritual interests. Much outward activity in this respect may be quite consistent in the same person, with inward deadness. There is a real conviction of the danger to which everything established is now exposed, and hence many material steps are taken to uphold them and preserve them in safety; but there is too little seeking first *the kingdom of God and his righteousness.* Bishoprics have been given up, Cathedral institutions have been remodelled, larger incomes have been diminished to meet the exigencies of the times; but where is the eye fixed on God as the only source of strength;—where is the largeness of heart for God which has the promise of his blessing? Oh! how will the coming day of Christ put to shame the false economy of legislatures, so niggardly for God at the very time of such loud pretences for the religious good of man. There is a striking passage in God's word, showing us a parallel in the Jewish history, full of instruction to us in these days: – *Thou didst also look in that day to the armour of the house of*

the forest. Ye have seen also the breaches of the city of David that they are many, and ye gathered together the waters of the lower pool. And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall. Ye made also a ditch between the two walls for the water of the old pool ; but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago. Isa. xxii. 8—14. Here was exact numbering and registration, and pulling down old establishments to fortify the external walls, and care of the reservoirs, and making the defences between the walls ; a vast activity in using external means ; but there being no real regard to the true Defender, nor real humiliation before him, (ver. 12, 13.) all were utterly in vain.

Lordly tyranny, assuming a power which Christ never gave his ministers, and has expressly forbidden (Matt. xx. 25, 26 ; 2 Cor. i. 24 ; 1 Peter v. 4.) is provoking to the utmost the fierceness of those who would cast off all authority, and so bring down the very evils it professes to withstand, and multiplying the distressing trials of meek, humble, and faithful Christians. We have seen very painful specimens of this in the Scotch episcopacy in the north, as well as in our own country.

The false assumptions of Popery, the daring spirit of infidelity, and the rashness of insubordination have called forth many external efforts. And looking at them, some are full of vain confidence that all is yet secure. Oh that we might learn, before it were too late, that our strength is not in our institutions, and their outward adaptation to our wants,—important as it is to pay a due regard to these things,—but our true strength is in the mighty Spirit of the Living God !

This lawlessness IN A CONTRAST FORM, and especially in the lower orders, we see in the progress of chartism, and insubordination, and of men reviling rulers, despising authority and dominion. They fulfil exactly the prediction, *These are murmurers, complainers, walking after their own lusts ; and their mouth speaking great swelling words,*

having men's persons in admiration because of advantage. But, beloved, remember ye the words which were spoken before of the Apostles of our Lord Jesus Christ; how they told you that there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. Jude 16—19.

(3.) THE SPIRIT OF POPERY, is a third danger. This, too, has its rise from the corrupted heart of man. It is the foul atmosphere of the Babylon of the New Testament, *the mother of harlots and abominations of the earth, drunken with the blood of the saints, the great city seated on the seven hills*, which once *reigned over the kings of the earth.* It is the self-righteous leaven, which, by the corruption of the truth, allows the indulgence of the various lusts of the human heart. This was once triumphant in dominant Popery from the times of Hildebrand and of Innocent the Third, to the Reformation. Though greatly weakened, its remains have still innumerable ramifications, and a fast friend in the fallen heart of man; and it is yet to be seen in professedly Papal lands in most of its abominations. The spirit of Popery is however the present evil to be contended with.

We see its spirit fully unveiled in the ceaseless activity and labours of the Papists. The indifference of Protestants, and their secularity, and their endless divisions, have revived the hopes of the Apostate Church, and given it the means of re-entrance into many places where it had once been expelled. Hence we have seen in our own country of Britain in thirty years, its chapels increase from 30 to 582, and eleven colleges, with innumerable schools, and thirty-one convents, and three monasteries established, and societies avowedly formed for diffusing Popery through the land. We have, it is said, forty Roman Catholic members now in the House of Commons. We are told in the Roman Catholic Directory for 1845, there are in England 666 missionary priests, and ninety-one in Scotland. We see our own Government helping to build chapels, to support Papal Bishops, and to maintain a

Papal College. Our own East India Company in 1833, applied to the See of Rome for Romish priests to be settled at Calcutta ; the application was hailed with joy, and they were eagerly sent, and arrived there the following year. The plans of public education in Ireland are purposely so contrived as to satisfy the Romanist. The whole Roman Catholic population of England and Wales in 1767, was 67,916 ; notwithstanding the growing population, it had but increased 1400 in 1780, thirteen years subsequently. They now profess, though this is probably a vain boast, to have two millions, but certainly the increase has fearfully extended since 1780.*

The spirit of Popery on the Continent has led to the formation of a Roman Catholic concert of prayer for the re-conversion of England, and the restoration of the unlimited sovereignty of Popery through the land ; this concert has the sanction of the Archbishop of Paris, and many of the provincial prelates and clergy of France. All this shall turn to our good, as all the prayers of the false prophet Balaam were turned to the real blessing of Israel. *The Lord thy God would not hearken unto Balaam, but the Lord thy God turned the curse into a blessing, because the Lord thy God loved thee.*†

* Each parliament sees fresh measures granted, giving facilities to popish establishments, and popish progress. This was the character of the Roman Catholic Penal Acts Repeal in August 1844, and of the Charitable Bequests Bill in the same session, of which the Roman Archbishop Murray says in a Pastoral Address, 'it confers on us advantages of the very highest value.' Any step of the legislature in this direction, is, in the view of those who believe the plain testimony of God's word (Rev. xiv. 9, 10. pregnant with national danger.

† The *Church and State Gazette* publishes the following copy of the prayer composed by the Hon. and Rev. G. Spencer :

PRAYER FOR THE CONVERSION OF ENGLAND.

Almighty God! Father of Mercy! thou who hast determined to save men by faith, cast a propitious glance upon the kingdom of England. Disperse the darkness which heresy has spread there, and there make the torch of truth gleam in the eyes of her children, so that all may joyfully return into the bosom of our mother, the holy Church, through our Lord Jesus Christ! So be it.

Holy Virgin, Mother of God, pray for England !

St. Peter and St. Paul, pray for her!

St. Gregory, the Pope, and St. Augustine, the Apostle of England, pray for her!

With an extraordinary width of diffusion and rapidity of movement, this spirit of error has gone to all lands, and with unequalled energy meets Christians in every part of the world. Many are the reasons why we should shrink with horror from contact with the Apostacy. It is the Antichrist, tyrannical and oppressive to man, an abomination to God, having the most disgusting names given to it in Scripture, (Rev. xvii. 5, 6.) bringing down present judgments on the world, and especially threatened with eternal punishment. Rev. xiv. 11 ; xx. 10. Its character has ever been to *wear out the saints of the Most High.* It is also a delusive pre-anticipation of the hopes of the Church.

It thinks to change times and laws. Popery here is a mockery of our best hopes. We know that the saints shall reign hereafter. 1 Cor. vi. 2, 3. Rev. v. 10 ; xx. 4. The Pope says they do reign, and therefore all men must now pray to them. We know that saints shall be kings and priests—the Pope says that he has now supreme dominion, and his ministers are already priests, and so they *lord it over God's heritage.* Fallen man has always been prone thus to snatch before the time, the promised glory. It was the first temptation of Satan. *Ye shall not surely die, for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.*

St. Thomas of Canterbury, holy Martyrs, and holy Confessors of England, pray for her!

Holy virgins and widows of England, pray for her.

Deign to be moved, O Lord, by the prayers of your friends *(sic)*. Deliver your people ; bless your heritage ; and save those souls redeemed at the cost of the precious blood of your Divine Son, who liveth and reigneth with you for ever and ever. So be it.

APPROVAL.

We give our sanction to the above prayer ; and for every day on which it shall be devoutly repeated, we hereby grant a hundred days' indulgence (from the pains of purgatory). We accord the same favour to those who shall receive the Holy Communion, as well as to the priests who may celebrate Mass with the like views (of bringing about the conversion of England.)

We earnestly engage all who are of our diocese, and especially the priesthood, and the members of religious societies, to be frequent in prayer for an object so important, and especially to dedicate the Thursdays to this work.

(Signed) ENGLEBERT,
Cardinal Archbishop of Malines.

Malines, 1844.

The exaltation of the priesthood, the magnifying of the sacraments, the visible, imaginative and sensual religion sought every where to be introduced, are all characteristic of the same temptation. If there be a real regeneration inseparable from baptism, and a real change of the elements, so that they become in themselves the body and blood of Christ, what demi-gods are the priests who can accomplish such miracles !

The following account of Romanism in the Mauritius, was published by the Religious Tract Society in 1845 :

' The Mauritius is a see of the Church of Rome, but endowed and supported by our Protestant government of England. Not only have large sums of money been paid out of the colonial treasury towards Roman Catholic churches, but the salaries of her bishops and priests are provided from the same source ; placing the papal establishment of the island on a much more lucrative and advantageous footing than when it was taken by the British ; and never, we believe, have the expectations of the Romish priesthood been so high, or their prospects so bright, as at the present moment.

' Active efforts are making by others in aid of the Romish Church. The council of government have through such efforts been induced to sanction the building of a Roman Catholic church in the " Riviere du Rempart " district, at an expense of £4000, of which £1000 was left by a bequest of a Roman Catholic, and £3000 is to be advanced by government out of the colonial treasury, and reimbursed by an addition to the district poor-tax, called " Caisse de Bienfaisance," of two and a half times its ordinary amount, to which Protestants as well as Romanists pay, and are compelled to pay.

' To another district, " Plaines Wilhelms," £9000 have been voted by the Finance Committee of government for a Romish church and burial-ground, and a civil commissary premises, the former estimated at £6000 to be paid out of the treasury, and reimbursed by an annual capitation-tax

for the district, of 10*s.* and an addition to the ordinary taxes and licence duties.

'The two colonial newspapers, the *Cernéen*, and *Mauritius*, are entirely anti-protestant. The *Cernéen*, which not many years ago inserted long articles in favour of Saint Simonianism and atheism, has latterly had its columns filled with details of conversions to the Romish faith and other articles favourable to the Papacy.'

It appears from 'the Friend of the Africans' for Feb. 1845, giving, from a resident at the Mauritius, a distressing account of 'the hideous immorality' of the slaves there, that at this very time the colony is about to be deprived of the blessing of the Mico charity (Protestant) schools, 'in consequence of the discontinuance of Parliamentary aid in promoting education in the colonies.'

But a manifestation of this spirit of Popery, more painful because more internal, has risen up in the very bosom of our own Church, and with the most rapid growth of the hot-bed of these evil days. The "Tracts for the Times" led the way, and various other works of a more open Papal character have followed. The author has in other works spoken distinctly respecting them. Their general course is so dangerous, and leads so directly to popery, that it appears to me one of the special delusions against which we have to be guarded. And the Spirit of God has given us a suitable guard. Rev. xvi. 13—15.

With much learning, there is a lamentable ignorance of the true nature and worth of the great doctrines of the gospel. What faint views, for instance, these writers have of the FALL of man, and its depth, and the exceeding wickedness and deceitfulness of the heart; how inadequate their conceptions of THE ATONEMENT, and our total ruin without it, and the need, the vast need of widely proclaiming it. Our Saviour has solemnly charged us, *Go ye into all the world and preach the gospel to every creature;* and yet as to this doctrine, the very essence of the gospel, they recommend a reserve in the statement. While in less material truths, our Saviour testifies, *I have many things to*

say unto you, but ye cannot bear them now ; and the Apostle fed the Corinthians with milk and not with meat : in this great foundation-doctrine of the gospel, there was no reserve. *I delivered to you first of all—that Christ died for our sins, according to the Scriptures.* The all-important truth of JUSTIFICATION BY FAITH ALONE, of the grace of God, without our works, through righteousness imputed to the believer, is mystified and displaced, by confounding it with SANCTIFICATION, and so the power and evangelical character of both are wholly weakened and obscured. How defective their sentiments on REGENERATION, the new creation in Christ Jesus, the quickening of the dead in sins, an all-important, really spiritual and lasting change, and not a mere flickering vague impression, dependent on outward administration of a sacrament irrespective of the faith of the receiver ! Equally erroneous is their undue representation of HOLINESS, as if it consisted in the austerity of outward bodily service, rather than in the light and love, peace and inward joy, of a heaven-born soul.

Borrowing still from the armoury of Rome, outward order and regularity of MINISTERIAL SUCCESSION are so stated, as to thrust out of sight that truth of doctrine and vital godliness on which the scriptures mainly insist as essential to the Christian ministry. Communion with a pure, visible, outward Church, is indeed a means to a glorious end, but it is not the end itself. Much less is it to be made destructive of it by bigotry and rash excommunication of living branches of the true vine.

The disparagement of the word of God by making tradition necessary ; the disparagement of the Spirit of God, by supposing that only intellectually gifted men can attain to saving truth by the scriptures : the disparagement of the Son of God, by requiring penances after baptism that set aside the grace of Christ, furnish farther weighty objections against this evil of these times.

It is a great mistake, and a very serious one, to put the insisting on certain peculiarities which Popery strenuously maintains as *the faithful preaching of the whole gospel*, and

as the sentiments of Jewell, Cranmer, Hall, and other venerable names in our Church. The list of these peculiarities is thus enumerated by the Bishop of Exeter in his letter to Mr. Phillips, dated Dec. 26, 1844 : 'The necessity of the use of the sacrament to salvation, the new birth given unto us by God in baptism, the actual communication of the body and blood of Christ (with all the inestimable benefits of his passion) to the soul of every faithful receiver of the Lord's Supper, the privileges of the Church, which is Christ's body, the sinfulness of violating the unity of that Church, the Apostolic succession of its ministry, the want of any covenanted promise of salvation to those who have never been added to the Church, or have renounced its communion.' By a very favourable construction most of these might be admitted to contain truths of the gospel ; applying the term Church to the Church of Christ, and "faithful receiver" to the true believer, but they are just such as may easily be made to cover the whole system of Antichrist. So far from being the whole of the gospel ; all the great leading doctrines of the gospel, original sin, the quickening of those dead in sin, repentance and faith, hope and love, love to the brethren, confession of the name of Jesus, the holiness without which no man can see the Lord, the grace of Christ, the love of God, the fellowship of the Spirit, the resurrection of the dead at the second coming of the Lord, the judgment to come, the everlasting punishment of the wicked, and the eternal blessedness of the righteous, are left unnoticed. In the proceedings of the Camden Society, so well exposed by my bold and faithful friend Mr. Close, in his books on Church Architecture, we see another working of the same unclean spirit out of the mouth of the false prophet, seeking, in the way of architecture and ornament, to revive the abominations of the Apostacy.

To claim ministerial grace and power under ordination by an unbroken succession of Bishops, without soundness of doctrine, and holiness of life, is a mark of Antichrist : (2 Thess. ii. 4.) to speak *lies in hypocrisy* is a mark of

Antichrist, (1 Tim. iv. 2.) Christ is the only door of the sheep, and both his ministers and his true disciples enter into the true Church only by him. *He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber ; and a stranger will the sheep not follow, but will flee from him, for they know not the voice of strangers.* These are the words of our Lord himself, and they mark his true followers. If ministers of our Established Church have truly answered their ordination questions, or can so answer them, and not otherwise, they have entered by the door. Those questions lead them to say—they trust they are inwardly moved by the Holy Ghost to take upon them their office, and are truly called to it according to the will of our Lord Jesus Christ.

There is in short in this revived spirit of Popery a real ignorance of the true power and glory of the word of God, in its light, sufficiency, certainty, and fulness. When used in faith and prayer, it needs no supplement of doubtful traditions. Error arises from ignoraunce of the Scriptures ; man's sin, and not the darkness of God's word, is the source of all false opinion and heretical divisions.

God grant that those ministers of our Church, who have thus been misled by reverence for antiquity, and perhaps driven by the contrast spirit of insubordination and lawlessness to depart from the simplicity of the Gospel, may not only be recovered from every snare, but become, by the experience gained in the very course into which they have deviated, more wise, more unflinching, more bold maintainers and upholders of the purity of evangelical truth, with all the full advantages of subordination, piety, devotion, and holy discipline.

The chief success of Popery has been acquired by means of the divisions of Protestants. Satan thus raises such clouds of doubt and uncertainty in the minds of those ignorant of the word of God, that, not alive to the unspeakable value of the soul, and the danger of leaning on an arm of flesh, and wearied with apparently endless contentiou, they welcome even the stagnant and deadly waters

of Popery, which give the promise of rest, though it be in the entire prostration and slavery of the whole man to human inventions.

These very dangers are not indeed without some tokens of good. The very character of them shows the progress of the Church. The word of God cannot now be hid from the eyes of men ; it cannot now be locked up in dead languages ; it must either in open unbelief be denied to be the word of God, or in the more concealed dislike of Popery, be perverted by human traditions. The importance of religion, again, is so generally admitted, that the enemy dare not deny that it is a national blessing, but he tries to pervert it ; or to lead men to assert that it prospers more by the voluntary principle : and thus all national aid will be removed, and the corrupt heart have its own preference of ungodliness undisturbed by any external interference.

Such are the spirits that are at present everywhere abroad, seducing the Church of Christ. They are boastful, extensively diffused, and most polluting.

(1.) Boastfulness in their numbers, strength, and success, marks them all. The Socialists glory in their chartered towns and their 7000 members, and the great things they will do in bringing on their horrible millennium of God-denying wickedness. The men of science and politics boast in the wonderfully-enlightened times, the successful progress of everything, and what science yet shall do for the world. Secular men exult in the wealth of the nation, the railways, and the steam-vessels, the improvements in machinery, and the wonders that money, and skill, and industry, have already accomplished, and will accomplish. The Papists boast too, of their seven millions of people in Ireland, and two millions in Britain, and their multiplied chapels and colleges, and (alas ! that it should be true) that 'under the protection of her Majesty's Government, the British Colonies, East, West, and South, have received new bishops and vicars-general ;' they then go on to show how in France, Turkey, Egypt, Netherlands, Africa, and Germany, Popery is spreading.—[See the Laity's Directory.]

The American President Van Buren's speech was a specimen of this boastfulness. While professing not to excite a spirit of vain exultation, he boasts in a fifty years' experience of the sovereignty of the people ; adding, 'it was reserved for the American Union to test the advantages of a government entirely dependent on the continual exertion of the popular will, and our experience has shown that it is as beneficent in practice as it is just in theory.' The press, with all its new powers, is full of these enlarged boastings of this age. Surely we are witnessing St. James's description of the tongue : *It boasteth great things : it is a fire, a world of iniquity, so is the tongue among our members that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell.*

It was painful to see that the spirit of boasting in apostolical succession, and peculiar regard to antiquity, in our own Church—for we, alas ! began this unhallowed strain —led our sister Church in Scotland, on the occasion of their anniversary of the second centenary of their General Assembly, in 1638, when the foundations of the present system of their Church were laid, to a similar boastfulness, in their statements of the peculiar excellences of their own constitution. The account of these proceedings at Glasgow, as given in the 'Scottish Guardian,' of Dec. 21, 1838, must, I think, have pained humble and contrite Christians. Oh, we none of us do well to boast in our institutions and their excellences: humiliation before God is our honour and our safety ! The disruption of that Church in May 1843 has shown how soon boastings may be silenced.

(2.) Very EXTENSIVE are these spirits of the age. You see them on every part of the platform of Christianity : in our own country, France, Holland, Germany, Prussia, Switzerland, Italy, and all through America, these spirits are abroad. The same movements are taking place in the different European kingdoms as are now taking place in the British isles. The East India Company did maintain Idolatry, and discourage the conversion of the natives, and does maintain Popery, and promotes quiet, as it thinks, thereby,

in India. You see even heathen nations, China, and Japan, in their secularity shut out the Gospel. And God, in his Providence, is so bringing the nations together, that what affects one almost immediately affects the whole. The American President's speech, made at Washington on the 4th of December, travels to New York, crosses the wide Atlantic, in the Liverpool steam-vessel, is transmitted from Liverpool to London, and is printed and circulated by the 22nd of December, in the London newspapers; within a month it is perused by intelligent minds over Europe. The rapidity of intercourse with all lands is augmenting daily. Our railways and steam-vessels bring us to Judea in a fortnight; and India, by Suez, is brought almost close to our shores. Thus Christendom and the whole world are brought into immediate contact, and there is a continual influence of good or evil going forth through the earth.

(3.) Most POLLUTING, however, are those principles which we have been noticing—pregnant with all evil and abomination. The writings of infidels proclaim their vileness. The pollution of Gibbon is disgusting—the blasphemy of Shelley is awfully vile. The Socialist's very object in his scoffing is, that every one should *walk in his own lust.* The aim of lawlessness is, *Let us break their bands asunder, and cast away their cords from us;* while that of secularity is expressed in that verse—*Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry.* The aim of Popery, too, is to *glorify herself,* and *live deliciously,* and *sit as a queen,* and *see no sorrow.* The filthiness of the flesh, or that of the spirit, mark every one of these dominant characters of our age.

(4.) These different enemies of the Church of Christ are OPPOSED TO EACH OTHER; as is ever the case with his enemies, however they may, and do, for special objects to be attained, unite their forces, they are really divided against, and hostile to each other. There is no real union among the powers of darkness; they have distinct sins and lusts, and they really hate each other, as will continually more and more be manifested. Infidelity openly fights

against God and his truth. Insubordination openly professes its war against wealth, and its determination not to rest till all be on a level. Secularity struggles to maintain its present possessions, for its own selfish and worldly ends. Popery aims at universal dominion over the souls and bodies of men. Each sets up its own idol, and these idols, though wholly opposite to God and his holy love, are also opposite to each other. Thus, the more furiously the winds of these false doctrines blow, as they blow in opposite directions, so much the more mighty and destructive will be the whirlwind of wrath by which they are scattering everything that is of man's establishment.

The Christian need not be discouraged by all these confused elements of war and disorder. Our Lord, after speaking of *the distress of the nations*, and their *perplexity*, and *men's hearts failing them with fear, and for looking after those things which are coming on the earth*, preparatory to his coming ; in these very troubles, bids his disciples, *when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh.* We may therefore now, in these things which are darkest to the world, see real light and comfort to the Church. As Martin Luther says on this passage, " Be not moved by them, for they are not directed against you, but against them that persecute and oppress you. Look upon these things with joyful eyes, as predicting not your destruction, but your redemption. Behold, this blessed Teacher knew better how to interpret these signs than all prognosticators or astrologers. They foretel from these signs nothing but what is dreadful and fearful, and calculated to fill men with terror ; whereas Christ tells you that there is nothing but good predicted by them. And these signs, which human reason and the whole world look upon as portending perdition, and to be dreaded,—under the same signs, Christ sees and foretels every good."*

(5.) All that has taken place HAS BEEN DISTINCTLY FORESEEN, and is most plainly displayed to us as the cha-

* See his Sermon on Luke xxi. 7.

racter of these times in the word of God. The voice of Protestant interpreters of the Revelation is almost unanimous, that we are living under the influence of the sixth vial of wrath, now pouring out on, and drying up the Turkish empire. Its fulfilment is made more and more evident by every account we read of the present state and condition of that empire.* At this time then the following solemn warning is given: *I saw three unclean spirits like frogs, come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet (for they are the spirits of Devils working miracles*—σημεια—signs: see Matt. xvi. 3. Acts viii. 13.) *which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame!*

The miracles and SIGNS, that distinguish these unclean spirits, the spirits, never let it be forgotten, of devils, are becoming more and more manifest. Miss Martineau's letters sufficiently develop the character of *mesmerism*. I am compelled by such and similar statements, to view it as possible that a supernatural and therefore diabolical power may be engaged in producing some of its wonders, and I would not for any supposed benefit whatsoever, have anything whatever to do with it. We may expect to see more and more

* A writer in the British Magazine of Dec. 1838, speaking of Voltaire and the origin of French Infidelity, and its issue, the French Revolution, thus describes its present consequences, in language by no means exceeding the reality. 'The first result of the experiment was an explosion which shook the world; an eruption which caused a wide-spread desolation. It effected permanent organic changes. The aspect of the social system testifies to the violence of the mighty agencies which shook down migbty mountains, elevated valleys, and gave admission to a flood of waters, which affected the very structure of the moral world. The principles and maxims evolved in this great convulsion, the modifications which it brought about in the constitution of society, the direction which it communicated to enquiry, the influence which it exercised upon the various branches of literature, and abovc all, the effects which it produced upon the general state of morality and religion, are subjects of absorbing interest.

It was, I doubt not, the season of the pouring out the four first vials; an excellent Commentary on which we have in Alison's History of the French Revolution: another excellent Commentary on the pouring out of the sixth vial, we have in Mr. Walsh's Letters, and his work entitled 'Residence in Constantinople, and the present state of the Turkish Empire.

of such claims to miracles, and to witness really supernatural and diabolical powers from these unclean spirits. That they should come first in a healing form, as a mockery of our Saviour's miracles of love, was to be expected from him who can transform himself into an angel of light, that he may maintain his hateful tyranny.

If there be such reason for thinking this is the precise time here predicted in the Revelation, what comes next? Christian Reader, meditate deeply on the seventh vial. See its commencement in that *great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great;* and learn, I entreat you, the true character of the times through which you are passing, that you may understand your duties, and be ready for those things which shall come upon the earth.

II. Having noticed these outward dangers, I would consider some MORE INWARD DANGERS.

1. NEGLECTED TRUTH. The fulness of truth provided in God's word, alone enables us to meet all the various dangers of our souls and the evils of the times. The fulness of truth also alone furnishes us with the means of real union with all classes of Christians holding any part of that truth. Had each Christian the whole of God's truth, there would be perfect union ; but in even a partial truth I have, to that extent, union with my fellow-Christian. But in any mere partial truth to the neglect of other truths I am exposed to dangers. If I overvalue doctrine to the neglect of precept, I become Antinomian. If I exclusively regard precept, I become self-righteous. If I regard only devotional feelings, I become mystic. If I attend only to self-denying observances, I become ascetic.

Do not some beloved brethren act thus with regard to prophetic truth? and is there not a real danger in an exclusive regard or disregard of an important part of Scripture?

We see neglect of prophetic truth in the world in its highest degree. It scorns it altogether as mere enthusiasm and delusion, fulfilling to the letter the prediction,—*there*

shall come in the last days scoffers walking after their own lusts, and saying, Where is the promise of his coming, for since the fathers fell asleep, all things continue as they were from the beginning of the creation. This is both an awful affront to God's wisdom, as if he had written anything in vain, and a real tempting of his Providence by despising his warnings.

We see the same thing in a partial degree in the Church of Christ. Some entirely neglect the study of it, as if it were not in the Bible. Others, with a tone of indifference, discourage all attention to it, either as unimportant, or uncertain, so magnifying its uncertainty as if it were a useless waste of time to study it. Others, in the idea of a fancied spirituality of mind in this neglect, conceive they are both wise and holy in pursuing such a course. True spirituality is oneness of mind with God and his word. He has revealed his own plan and method for filling the earth with his glory. Let all our views be regulated by his revealed will. We may see in the three leading petitions of the Lord's prayer, how large his views of spirituality are. Nor is prophecy so uncertain, but that much most necessary as well as most valuable knowledge may be gained, and this increasing in proportion to the diligence, humility, and devotion with which the subject is studied: knowledge also peculiarly needful and profitable, even as the very oil in the vessel to make our lamps burn bright and clear.

Let God's word decide every doubt. His command is express. *We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place.* 2 Pet. i. 19. There is a special blessing, twice pronounced, only on the reading and keeping of one book in the Bible, and that is the most difficult, but the fullest, most important, and most profitable book of prophecy—the Revelation. Rev. i. 3; xxii. 7.

The coming times, will, I doubt not, speedily change the minds of men on this subject, and call forth most eager attention to all God's truth.

2. Abused Truth is another more inward danger. It is taking a part of God's truth and over-magnifying it, and despising other truths. This separates the whole Church of Christ, rending it into endless divisions. It fills it with a party spirit and divides and weakens it everywhere. Thus "*My kingdom is not of this world,*" with its connection disregarded, and its contrast truths neglected, will be made to justify the whole system of national disregard to God's truth.

Let me point out more specifically the character of this danger in abused prophetic truth. Here it will produce vain curiosity, which uses God's word like an ingenious enigma, without any practical aim or any due sense of its sacredness. It will produce *presumptuous dogmatism*, which confounds all degrees of evidence, and rends the Church for doubtful or subordinate questions. When light is not fully given us, cautious suspense is a plain duty ; and even where our minds are fully established, we should bear with the infirmities of others. Abused prophetic truth produces *bitterness of spiritual pride*, we become elevated and puffed up, as if we had such superior discernment that we might despise others. It also produces *the fever of unhealthy excitement ;* a constant and eager looking in each daily political event for fulfilling prophecy, rather than a patient observance of the gradual fulfilling of the whole course of those signs which distinguish these times. A looking for the Lord's coming as near, (Phil. iv. 5,) is our duty, but a looking for it as instant, (2 Thess. ii. 2,) is the very thing against which we are cautioned. It may guard us against this danger, to remember what are the true characters of that kingdom which our Lord returns to establish ; *the kingdom of God is righteousness, and peace, and joy in the Holy Ghost.* Let us also remember, in considering the danger of abused prophetic truth, that it is on this very point the Apostle assures us there are *things hard to be understood, which the unlearned and unstable wrest to their own destruction.* 2 Peter iii. 16. The history of the Church furnishes most affecting and painful evidence of this, even

in our own days. Yet, let no one, on the other hand, on this account, despise prophetic truth, seeing that the Apostle immediately goes on to show us, that if the abuse be dangerous, the knowledge thus to be acquired of events yet to take place is the means both of our *stedfastness* and *growing in grace and in the knowledge of Christ.*

3. Unfounded Hopes are a third inward danger. Those of the world are completely of this character. The gross infidels, the men of science, the worldly politicians are each looking for their millennium of earthly prosperity, wholly ignorant of that hidden power which as a thief is ready to burst upon them and spoil them of their ungodly hopes. *When they shall say, peace and safety, then sudden destruction cometh upon them, and they shall not escape.*

The Church of Christ has been in considerable danger of the same mistake. By the formation of so many societies, and their rapid growth and diffusiveness; by the translation of the sacred scriptures into so many fresh languages, and their extended circulation through the earth; by missions already established in every part of the heathen world, our minds have been tempted to self-complacency. There has also been at home such a re-action from all this outward effort in the fresh Societies for doing good to the souls of men, by education, by district-visiting, by pastoral and ministerial aid, by religious publications, by building of churches, and all the various plans now in progress, that great hopes have been excited that, by these means, God would bring in the promised, and sure, and full triumph of his Church. Most cheering and delightful are these efforts to every Christian mind. God has thus interrupted the course of wickedness everywhere, and given men calls and space for repentance, and has called many precious souls into the way of life.

But let us remember that it is the plan of God's grace, before he sends his judgments on the wicked, to give them the brightest exhibition of his truth. Noah himself was the preacher of righteousness before the deluge. Our Lord himself and his blessed Apostles preached to the Jews, and

established the primitive Church in its purity at Jerusalem, before the destruction of that kingdom and city, which, in its government and as a nation at large, rejected his Gospel.

Let us also remember that we are often warned in God's word of the danger of these unfounded hopes. *The diviners have seen a lie, and have told false dreams, they comfort in vain.* Zech. x. 2. God is especially displeased with his people when they say to *the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits.* Isa. xxx. 10. And with his ministers also, when *from the prophet even unto the priest every one dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace.* Jer. vi. 14. The breaking up of all this fancied security is one of the great terrors of the wicked in that day, which *shall come as a snare on all them that dwell on the face of the whole earth.* Luke xxi. 35. It is my assured conviction, that to look for the promised millennium, before the great day of tribulation, and the personal coming of our Lord Jesus in visible glory, is both unscriptural and dangerous.

One form of these unfounded hopes, the fruit of a half-infidel spirit, ignorance of God's word, and a spurious philanthropy, may be seen in the cry of Peace, peace ! by multitudes misled by the love of peace. The professed aim for instance of the Peace Society is to produce universal peace, by urging the abstract unlawfulness of all war, offensive and defensive alike. This with many seems to be a new specific, to expel the mighty spirit of evil, to beat the swords into plough-shares, and spears into pruning-hooks. War is indeed God's most awful scourge, and the tremendous fruit of man's sin, to be dreaded and avoided by all Christian means. *Blessed are the peace-makers, as well as the pure in heart ;* but righteousness and truth are not to be sacrificed in a vain attempt to attain peace. A writer of some note on the side of peace, ascribes all the past failures of the Christian Church to neglect of this maxim.— ' The new creation covenanted to Christ, has been retarded

by the united efforts of Papist, Episcopalian, Puritan and Wesleyan. Christian pietists have not only permitted war, but frequently defended it by a miserable perversion of scripture and dangerous sentiments of distorted devotion. The principles of peace must be incorporated in Christian discipline. The trade of war must be denounced, and a soldier excommunicated from the churches as an offender. Let war offensive and defensive be Anathema and Maranatha in all the Christian societies, and not till then may we declare that we love the Lord Jesus in sincerity.'

What groundless hopes, what ignorance of history, prophecy, and sound doctrine do these statements betray! Well does the prophet describe them, *They have healed the hurt of my people slightly, saying, Peace, peace, when there was no peace.* The Baptist, it seems, was grossly ignorant when he told the soldiers, '*Be content with your wages:*' he ought to have said, 'Renounce the wages of iniquity'—and a Peace Society would have been a better herald of the Messiah. The inspired Apostle, then, was grossly deceived when he said of the magistrate—*He beareth not the sword in vain,* he ought to have said, To bear it at all is wickedness. Our blessed Lord himself is thus brought under the charge of ignorance of the real course of the gospel to its full triumph, when he said, *I am not come to send peace, but a sword.* The eighteenth and other Psalms, inspired by the Spirit of God, are specimens of distorted devotion, for they celebrate the victories of David over his enemies. Caleb and Joshua ought to have been excommunicated for their zeal, and those who by faith *turned to flight the armies of aliens,* should have been cut off as unfit for the pure communion of our Peace Societies, and reformed congregational churches. To sift these maxims and expose their shallowness and folly, would be too long, however easy in itself; but their very currency is a proof how scanty is the range and compass of truth in many professed Christians, and how this ignorance is exposing them to the most ungrounded hopes, and transparent delusions of Satan. The rebuke given to Jehoshaphat (2 Chron. xix. 2.), applies to

them with tenfold force, the warning in Deuteronomy (xxix. 18—20.) to their infidel confederates, and one sentence of God's word stamps the whole scheme of fancied peace with the brand of delusion. *The wicked are like the troubled sea when it cannot rest, but casteth up mire and dirt. There is no peace, saith my God, to the wicked.*

But the Governments of the earth, ignorant of the real prophetic character of this period, as the time of the withholding of the winds (Rev. vii. 1—3,) and the period in which men should *say peace and safety* (1 Thess. v. 3.) and all should be prosperous (Luke xvii. 26—30.) are themselves remarkably fulfilling the prediction.

Our beloved Queen thus addressed our Parliament in Feb. 1844 :—

'I entertain a confident hope that the general peace so necessary for the happiness and prosperity of all nations, will continue uninterrupted. My friendly relations with the King of the French, and the good understanding happily established between my Government and that of his Majesty, with the continued assurances of the peaceful and amicable dispositions of all princes and states, confirm me in this expectation.' Her Speech in Feb. 1845 was of the same character.

The King of France's visit to our country was not only full of expression of a wish for peace, in which all can join : but he stated his hope, that if he lived 'a few years longer, a general war in Europe will have become impossible.' In his Speech also to the Chamber of Deputies, referring to his visit to this country, Dec. 26, 1844, he says :—

'I have gathered in the sentiments that have been expressed to me, additional guarantees for the long duration of that generous peace, which assures to our country abroad a dignified and strong position, and at home an eternally-increasing prosperity, with the enjoyment of her constitutional liberties.

'My relations with all foreign powers continue to be friendly and amicable.

'You are, Messieurs, yourselves witnesses of the pros-

perous state of France. You see manifested upon all parts of our territory our national activity, protected by wise laws, and reaping in the bosom of order the fruits of its labours. The rise of public credit and the equilibrium established between our annual receipts and expenditure attest the happy influence of this situation upon the general affairs of the State for the well-being of all.'

The Message of the President to the Congress of the United States, Dec. 2, 1844, breathes the same tone.

'There has been no material change in our foreign relations since my last annual message to Congress. With all the powers of Europe we continue on the most friendly terms. Indeed, it affords me much satisfaction to state, that at no former period has the peace of that enlightened and important quarter of the globe ever been, apparently, more firmly established. The conviction that peace is the true policy of nations would seem to be growing and becoming deeper amongst the enlightened everywhere. We continue to receive assurances of the most friendly feelings on the part of all the European powers; with each and all of whom, it is so obviously our interest to cultivate the most amicable relations. Nor can I anticipate the occurrence of any event which would be likely, in any degree, to disturb those relations. Russia, the great northern power, under the judicious sway of her Emperor, is constantly advancing in the road of science and improvement; while France, guided by the councils of her wise Sovereign, pursues a course calculated to consolidate the general peace. Spain has obtained a breathing-spell of some duration, from the internal convulsions which have, through so many years, marred her prosperity; while Austria, the Netherlands, Prussia, Belgium, and the other powers of Europe, reap a rich harvest of blessings from the prevailing peace.'

The actual difficulties, however, of advancing the kingdom of Christ, the slowness of its present progress, and the actual state of the best-cultivated parishes, have greatly, among real Christians, modified unfounded hopes. The

louring of the tempest is too evident and too dark to leave only fair and bright prospects in our minds. The Church of Christ, at least, is happily being brought to a much more general expectancy of the coming tribulation, though yet far from being generally alive to the true condition of the world and its fearful danger.

4. Spiritual Slumber is indeed a distinct danger, which many things have tended to maintain. The church has now for a lengthened period been free from open persecution, and has had many religious privileges of protection and support in Protestant countries ; and in the enjoyment of these blessings has sunk into a state of worldliness and ease, (Jer. xlviii. 11.) unsuitable to its true character. God has warned his people very frequently against these dangers, and paints in very strong language how offensive to him it is : *His watchmen are blind, they are all ignorant, they are all dumb dogs, they cannot bark, sleeping, lying down, loving to slumber.* Isa. lvi. 13. Before the coming of our Lord, this danger is described as so general, that even the wise virgins, as well as the foolish, are under its influence. *While the Bridegroom tarried, they all slumbered and slept.* Matt. xxv. 5. Ignorance of God's warnings in prophecy, and of the events that have already taken place, fulfilling their prediction, has tended greatly to increase their slumber. Even the ardent attachment of hearers to their ministers, though they ought to be very highly esteemed in love for their work's sake, in some cases promotes the same carelessness as to what is coming.*

* A valued friend in a recent letter remarked to me, 'Hundreds of clergymen are little popes, with a small body of admirers both Clerical and Lay, who all but entrust their consciences to their keeping. Any one not professedly a follower of the favourite minister or the favourite section, is at best disregarded ; at worst, utterly condemned. There is no rejoicing at the good which may be found intermixed with what is or what may be thought evil. They say 'Say shibboleth,' and we know the fate of those who cannot. The effect on the flock is pernicious,—on the Pastor still worse. The amount of spiritual conceit under an exterior of humility is wonderful, but the results are felt. We have no unity of action, no church movement. At present the full force of the danger is not developed, for we are bound together by the transitory and fallacious bond of external pressure ; but let the enemies of the Establishment hide themselves or be still, we may tremble for the existence of the National Church. How many good and pious men are at this moment excited almost to anger by the assertion of the literal restoration

This spirit of indifference and slumber may be seen in calling good evil and evil good. It is a specimen of this to pass what is really a Socinian Endowment Bill, disclaimed by orthodox and pious Dissenters, and call it a Dissenters' Chapels Bill, or to facilitate the erection of Popish chapels, and endowments of Popery, and call it a Charitable Bequests Bill. If Popery and Socinianism be Antichristian, as we profess to believe, truth and charity should lead us, in speaking of them and legislating for them, to speak and act scripturally.

The slumber on these things has been great. While it is clear that God intends that the earth shall be full of righteousness,—2 Peter iii. 13.—it is also clear that there is an apostacy in the Gentile world, and that through unbelief the Gentiles will fall away, as did the Jews. Rom. xi. 32. Slumber on such a point is a real danger.

5. OUR ENDLESS DIVISIONS is another more inward danger, which I would notice, as both our sin, if occasioned or yielded to by us, and if not watched and striven against, our greatest danger. There is, indeed, a blessed and growing union in the Church of Christ, in the larger and larger acknowledgment of one great truth after another. If we look at its whole progress, and the character of each century of its history, we shall be delighted to find one great truth after another gained in conflict with adversaries, and established as the fixed creed of the Church of Christ.* The present divided state, also, of all parts of the Church, is consistent with a large unity of real Christians in the most vital and important truths. It is also preparing the way, when that full outward pressure of the enemy and his last persecutions shall come, for that more entire and complete union for which our Saviour, with such repeated and growing enlargement of desire prayed. Yet, oh! how

and glory of the Jews! Yet the enquiry is hourly acquiring importance, and must soon take its stand, whether figuratively or actually, as the one great present hope of the Christian Church.'

* See on this subject the Author's Introductory Remarks to 'The Voice from the Alps,' D'Aubigné's Discourse in that volume, and Part I. in the Author's 'Promised Glory.' A very valuable volume of 'Essays on Christian Union,' has recently been published.

painful it is that, before an ungodly world, there should be the constant exhibition of the strifes of Christians ; if not going to law, yet *brother goeth to* strife *with brother, and that before the unbeliever*. This is the great plea of infidelity. A most unfounded plea, indeed, for there is a union among all real Christians, mysterious and hidden from the world, but most surprising and extensive, producing such a sympathy of feeling, and such an intensity of affection, and such a oneness of truth as you look for in vain anywhere else. Let two Christians, who love our Lord Jesus Christ in sincerity, come together from the most opposite quarters, and with perfect ignorance of each other, and a few moments of brotherly intercourse will produce such a harmony of heart, that their relation to one family, and their being of one home will be perfectly clear. They have both experienced a mighty change within. They both mourn over the same evil heart ; they are resisting the same common enemy, Satan, the world, and the flesh ; they are depending wholly on the same blood of atonement ; they are looking for the same Holy Spirit as their strength ; they are trusting daily in the same Heavenly Father's love ; they both regard life as a pilgrimage, and the heavenly kingdom as their one home ; they are desiring the same entire freedom from sin, and conformity to the will of God, and fulness of love to their brethren, and to all men, seeking constantly and everywhere to be a blessing to others. The same bible is their mutual standard of truth, the same promises their daily comfort, the same threatenings of God's wrath and displeasure their one fear, the same precepts their one rule of duty, and their grand object is to be accepted of the Lord in that one judgment to come, which they are expecting : the resurrection of the saints at the coming of Christ, is their same blessed hope, and sharing his glory for ever, their same eternal reward.*

* I quote with pleasure the following Extract from a French Pamphlet, entitled ' Un mot sur les variations du Protestantisme.'

' From the information we have gathered, and the enquiries we have made, we are deeply convinced that if it were possible to re-unite in one vast assembly the Protestants of all the religious communions, the Reformed, the Lu-

Where can the world shew an unity like this? We might as well say, because of the variety of human countenances, men are not human beings, as say, because of

theran, the Anglican, the Independents, the Methodists, the Baptists, the Moravians, the Quakers, they would, without hesitation and without exception, subscribe to all the articles of the faith that we are about to detail, and which, in their fundamental undisputed points, have been, and ever will be, the immoveable basis of the evangelical faith of the Protestant churches of the whole world.

'1. Natural reason is insufficient for the knowledge of God.

'2. Man being unable of himself to attain the knowledge of the truth, God has revealed *himself* to him first by the prophets, afterwards by his Son.

'3. This divine revelation is contained in the books of the Old and New Testament.

'4. The books of the Old and New Testament are inspired; they are regarded by all Christians as the only foundation of faith, and the only rule of life.

'5. The word of God teaches the existence of a God, the Creator and preserver of the universe.

'6. The world has had a beginning: it is neither eternal nor independent: it subsists by the power which has created it out of nothing.

'7. There is a wise and paternal providence which governs the universe, and specially takes care of every man.

'8. Man was first created in the image of God; he was in soul and in body very good; that is to say, without physical infirmity and without moral defect.

'9. But he fell by the seduction of the Devil, and presently found himself in a fallen condition, subject to every kind of misery, a prey to suffering, exposed to death, without strength to do well, incapable of saving himself, or of escaping from his present condition without a deliverer.

'10. This deliverer is Jesus Christ, the Son of God, predicted by the prophets, revealed by the Gospel, proved by his miracles, exalted by his glorious resurrection and ascension.

'11. To save sinful and ruined man, the only and eternal Son of the Father, whom all angels adore, became incarnate in the bosom of the blessed Virgin Mary, and by his life of humiliation and obedience, as well as by his voluntary and expiatory death, he has procured the pardon of those who believe on him, and restored them to life.

'12. The faithful are saved, not by their own merits, but by grace, by faith in the sacrifice and love of Jesus.

'13. Though the works of the faithful cannot justify them before God, they are nevertheless commanded to perform them: they are necessary, they flow from faith, they are inseparable from it: no salvation without works: no eternal communion with God without sanctification.

'14. The Holy Spirit is the author of the repentance, the faith, and the regeneration of Christians; he works in them all that the Lord demands of them in his law.

'15. In the Church militant, the Father, the Son, and the Holy Ghost are invoked, adored, and served, and they will be so in the church triumphant to all eternity.

'16. The visible church is composed of all those who profess to believe in Jesus Christ; the invisible church is the holy society of the faithful, who have really believed in the Saviour, and who by him have been redeemed and renewed to inherit eternal life.

'17. Jesus Christ has established two sacraments in his church: Baptism, and the Supper of the Lord: the first as a sacrament of introduction into the church: the second as a sacrament of confirmation.

'18. The Lord Jesus Christ, the Son of God, who came the first time in humility to accomplish the work of the redemption of sinners, will return a

diversified views in lesser things, Christians are not one in Christ Jesus. The plea of the Infidel is futile, but it has an outward shew of truth ; and, oh, that this shew of truth were speedily, as it shall be wholly, removed. We sadly overlook the mighty things in which we agree ; we sadly over-estimate the little things in which we differ. A Christian placed in open contact with Idolatry, Mahomedanism, and Popery, soon is able to discern how the present distorted and limited vision of Christians magnifies minor differences. Oh, may we mourn over that bitter, restless, insatiable spirit of party which agitates and disables the vital powers of the Church of Christ, and introduces distrust, censoriousness, mutual disaffection, insubordination, and false conscience. Surely we might, with advantage, accommodate and take to ourselves the humbling admonition, *Now, therefore, there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong,—why do ye not rather suffer yourselves to be defrauded ?* 1 Cor. vi. 7. The Church of Christ conquers most effectually by patient suffering for the truth's sake. This disunion has ever been the grand hindrance to the progress of God's truth ; in the early days of Christianity, at the Reformation, and in the present day. This is that stubbornness of evil, which has yet to be melted and overcome by love. It puts on all the appearances of good ; it exhibits itself as *contending earnestly for the faith once delivered to the saints*, and as that zeal for the purity and truth of the Gospel, which was the very character of our Redeemer himself. But it shews its spurious nature, by having none of *the meekness and gentleness of Christ*, (2 Cor. x. 1) ; none of the character of him that *stoppeth his ears from hearing*

second time in glory, and raise the dead, to judge the whole world, and to make the final separation between the righteous and the wicked.

'19. There is eternal happiness and eternal misery: eternal happiness for the righteous or the children of God : eternal misery for the unrighteous or the children of this world.

'20. After the resurrection and the last judgment, the work of Christ will be consummated ; no more sin, no more suffering, no more mourning, no more death : God will be all in all, to all the redeemed of his Son, by the quickening power of the Holy Ghost. Glory be to the Father, the Son, and the Holy Ghost, one God, blessed for evermore. Amen.

of blood, and shutteth his eyes from seeing evil, (Isa. xxxiii. 15) ; none of that full and patient love *that covereth* (στεγει) *all things, believeth all things, hopeth all things, endureth all things.* 1 Cor. xiii. There is a one-sidedness and a bitterness of pride, leading to expressions full of untruth and pregnant with excitement to evil in others.

Most true it is, that though the very character of the Gospel is *peace on earth*, our Saviour himself testified, *I came not to send peace but a sword.* Such is the enmity of man's heart against the truth, from his love of sin, that this clear display of God's holy love to man, and the very gift, unto death, of his own Son, for our sins, has occasioned man's bitterest wrath, malice, and hatred against light and love itself, JESUS CRUCIFIED ! Oh, how man hates pure holiness, even in its perfect exhibition of most glowing love ! But never forget the way in which our Redeemer met all this enmity to truth, by patient and silent suffering, even unto death, for it ; by solemn warnings and expostulations, joined to most tender invitations—(Matt. xi. 20—30 ;) by vehement earnestness of warning—(Matt. xxiii. 1—36) yet springing from love, and combined with most compassionate yearnings of heart for their welfare—(verses 37—39.) by clear foresight of their coming ruin —(Luke xix. 27 ;) joined not with feelings of satisfaction in their just punishment, but with bitter weeping for their misery—(verse 41.) We must confess the truth, and reprove sin, whatever divisions it may occasion, but how unspeakably important is it that our whole conduct and holding of the truth, as well as our words, should be the manifestation of truth in love, according to that beautiful command,—Αληθευοντες εν αγαπη, holding the truth in love. Eph. iv. 15.

Oh may we all see clearly the evils which false zealotry have occasioned, and the hindrance it is to the diffusion of divine truth ; and may sectarian high-mindedness, whether in the establishment or out of it, be watched against by all who love the Lord Jesus Christ in sincerity. All must admire the peace-making spirit which led our venerable

Primate in his letter of Jan. 11, 1845, to give the advice respecting the late rubrical divisions in our Church. It establishes the important principle, that there may be unity in a Church without exact uniformity in outward services.

'The matters in controversy, considered in themselves, are not of vital importance ; the service in our churches has in general been conducted in conformity to the Apostle's direction, with order and decency ; and, whether performed with exact regard to the letter of the rubric, or with the variations established by general usage, will still be decent and orderly. I therefore entreat you to consider, whether the peace of the Church should be hazarded by prolonging an unprofitable controversy, at a time, more especially, when her energies are directed, with such hope of success, to the promotion of religion and morals, and when the clergy and laity are zealously engaged in united exertions for the erection and endowment of churches and schools, and for other pious and beneficial objects in almost every part of the country.

'What I would most earnestly recommend for the present, is, the discontinuance of any proceedings, in either direction, on the controverted questions. In churches where alterations have been introduced with general acquiescence, let things remain as they are ; in those which retain the less accurate usage, let no risk of division be incurred by any attempt at change, till some final arrangement can be made with the sanction of proper authorities. In the case of churches where agitation prevails, and nothing has been definitely settled, it is not possible to lay down any general rule which may be applicable to all circumstances. But is it too much to hope, that those who are zealous for the honour of God and the good of his Church, will show, by the temporary surrender of their private opinions, that they are equally zealous in the cause of peace and charity ?'

It is not the Gospel, but the evil of the heart in dealing with the Gospel, that really occasions all these divisions ;

—our self-wisdom, self-will, and pride, covering itself with, and sheltering itself under the mask of love to the truth. And, blessed be God, true Christians are seeing this more and more;* and though the pleas even for union, may occasion fresh divisions, yet, God grant that on a larger and larger scale, the divisions of the Church may be seen to be its dangers, and truth be contended for with less bitterness, and by degrees the Church rise to the blessed state to which it is called, in the 14th of the Romans, and the 13th of the 1st of Corinthians, and attain the oneness of the Heavenly Jerusalem. In the meanwhile *evil men and seducers will wax worse and worse, deceiving and being deceived*, till *their folly shall be manifest to all men.*

6. INFECTION BY THE SPIRIT OF THE TIMES is the last inward danger which I will point out. Where we may be kept from fully joining any of those wholly actuated by Infidelity, Lawlessness, or Popery, our garments may be spotted by a too close approach to them. Have no evangelical brethren been moved from the simplicity that is in Christ Jesus, by the spirit manifested in the 'Tracts for the Times?' Have none lost the love due to all who love Christ, through the evils of political Dissent? Have none lapsed into a secular view of the Church's danger, from the attacks upon its property, and been tempted to trust to numbers, registration and votes, instead of the living God? Have none lost a sense of the real sin and evil of schism and dissent, in earnestly contending for the paramount importance of the great principles of the Gospel of Christ? These are questions which it may at least be profitable with much searching of heart, and much close scrutiny, to put to our own consciences. It is a solemn charge of the last of the Apostles, *Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.*

* See many valuable Treatises on Union.

CHAP. II.

THE MORE SPECIAL DANGERS OF LONDON.

Having thus considered more at large the dangers of Christians in general, we will, in this chapter, confine the attention of the reader to what may be called the metropolis of the earth, and of the Christian world, and the chief seat of all efforts to diffuse divine truth among our fellow-men. And I would chiefly view the subject in the light of a neglected Gospel, producing gross spiritual ignorance, the real source of its greatest dangers.

True it is, London is the seat of commerce, law, science, arts, and every form of human wisdom. True it is, also, London is the moral metropolis of the world. Here all human attainments are carried out to their utmost perfection. Here everything may be had to instruct the mind, gratify the taste, or adorn the person.

But with God, whose judgment alone is infallibly and eternally right, the wisdom of this world is foolishness. With God its boasted light is darkness. He beholds, in the midst of this intellectual glory, the overspreading darkness of that spiritual ignorance which pervades every part of this immense metropolis. Nineveh had more than sixscore thousand persons that could not discern their right hand from their left. These infants were probably but an eighth or a tenth part of the whole city, making its population above a million. London has now a far greater number than 120,000, who cannot discern life from death, God's blessing from God's curse, the strait way from the broad, the way of ruin and misery from the way of holiness, peace and salvation.

Some facts and views opening the particulars of this

ignorance may assist us to feel the solemn truth more strongly.

1. *The number of the ignorant* here is very great. We will begin with THE WORST CLASSES IN CONDUCT: thieves, prostitutes, drunkards, and open profligates. 62,477 persons were, in 1843, by the metropolitan police, taken into custody charged with public offences; a very considerable number of these are young in age: 16,918 could neither read nor write. Take one sin, fornication; remember,—God has said, *Whoremongers and adulterers God will judge; they shall have their part in the lake that burneth with fire and brimstone*,—and then look at London. A list very imperfect as to the number, gives 1,500 notorious houses where prostitutes dwell, habitations actually known to be so occupied. The exact number of prostitutes is unknown. Several tens of thousands of such unhappy and wicked women are now living within eight miles of St. Paul's, in this crime: more than double the real number are involved in this soul-destroying sin, prematurely terminating the life of the transgressor. It is said 8,000 of these miserable seducers of their fellow-creatures, die off in their sins each year. This iniquity is fed by the most atrocious, licentious, and abominable pictures, tracts, and books from innumerable wretched shops, in almost all the more obscure parts of the metropolis. That excellent and far too little supported Society, the Society for the Suppression of Vice, has done much to keep under this evil.* The Christian Knowledge and Religious Tract Societies do much also to diffuse the living waters of Divine truth, but Satan too has his ceaselessly-flowing streams of corruption and death. A complete system, in all its snares and temptations for both sexes, in all its provision of fresh supplies, vileness, cruelty, and horrible miseries, is said to be as regularly at work as any Government institution. Trepanners of the innocent are continually seeking for fresh victims to supply the place of the diseased and the dead. It is with deep

* See its Reports. Mr. Phillips of Hathern has published five admirable Tracts on Purity.

grief and sorrow we unfold particulars of this iniquity. It was testified by Mr. Wontner before the Police Committee of the House of Commons, that there are many French houses in London who introduce girls from the Continent, and keep them there for prostitution, and immediately that they have done with their services, they ship them back to France. Many Jews have nine or ten of these vile houses ; and putting their agents into them, as soon as an indictment is preferred against one agent he is removed, and another is put in his place, and thus the evil is unabated even by a legal prosecution. Oh let us never forget that, as if to mark how offensive this sin is to God, apostate Christianity is punished under the title of this very sin, *Come hither, I will show unto thee the judgment of the great whore !* Oh let us never forget God's touching expression, *I am broken with their whorish heart !* (Ezek. vi. 9.)

Take another crime, that of DRUNKENNESS ; of this too God says, *Drunkards shall not inherit the kingdom of heaven.* About 30,000 charges of drunkenness are entered each year on the books of the metropolitan police. It is computed about three millions of pounds are annually expended in the metropolis in gin only. In fourteen gin-shops 269,438 entries of men, women, and children, were made in one week. In some trades, as that of coal-whippers, there is a compulsion to drink in order to obtain employment.* The appalling destitution and wretchedness of families through this sin, can never be fully known. Can we hear of such an amount of fornication and drunkenness, and in our minds connect with these sins their inseparable attendants, when persevered in, of misery and ruin here and for ever, without shuddering with horror ? 117 suicides were committed, and nearly another 100 attempted, in 1837. In 1843, 113 persons were taken into custody, for attempting to commit suicide.

It was asserted on apparently good grounds, in 1827, that the depredations annually committed in London amounted

* See the evidence of Charles Saunders, given to the select Committee on Drunkenness.

to more than three millions of pounds. About 30,000 miserable persons, of various classes, rise up every morning without knowing how they shall be supported during the passing day, or where they shall sleep the next night. 12,000 boys and girls, at least, are in constant training at low public-houses and brothels, for future depredations. Of 4,000 persons committed to prisons, nearly 2,000 are thrown back on society, far worse than when apprehended. 12,000 servants are constantly out of place, exposed to become thieves or prostitutes, and easily corrupted at the fairs.

We will carry forward our painful and humbling statement with an account of the open and avowed INFIDELS, THE WORST CLASS IN PRINCIPLES. And I enter not on that more covert and disguised Infidelity we see in public proceedings in our country, and witness in Rationalistic theology, and the whole course of worldliness; nor even in Socinianism, the thinnest of all Infidel veils.* We have alas! in our day, lived to see avowed Infidelity to an extent and in a manner quite unknown in former days; I mean the falsely-called social, the really subtle, smooth-tongued, fair-speaking and large-promising satanic principles of Infidelity. Their regular periodicals are calculated for all orders; this species of Infidelity is suited, by its assumptions, for the scientific and the more intelligent and superior mechanic; and by its large promises of temporal happiness, and indulgence of the senses and passions of men, for all, even the very lowest. Their innumerable tracts and small publications, full of artful sophistry, pretending community of interest, of good, and of happiness, thus covering, and to an experienced eye only very trans-

* *The Socinians* have received great encouragement from that painful Act passed in 1844, the Socinian Endowment Bill. They placard the walls in London with an account of the Lectures by their chief preachers. The Lectures on one placard are entitled, 'Trial of Trinitarianism and Unitarianism, by reason and by Scripture.' 'The practical importance of the doctrine of the Divine Unity.' 'Nature's testimony against Modern Orthodox representations of the character of the Deity.' &c. &c. They have their British and Foreign Associations for diffusing their principles, and are said to be increasing.

parently covering, the plunder of wealth and the overthrow of all real prosperity ; their preparation for universal licentiousness, by setting up mere sensual attachment as a bond of union, instead of God's ordinance of marriage ; their parodies on the Scriptures and hymns, displacing God and his Christ, and giving their worship to their fancied virtues and their imaginary perfections ; the real character of which, the first French revolution so disclosed, in the reign of terror, as to leave no excuse for any mistake ;— and with all this, their imperturbable calmness after the fullest confutation, and their steady zeal and perseverance, and the multiplying of branches through the land ; all these things show that it is no common enemy that is here, as in other countries, now putting himself forth. In all his wiliness, yet with all his unconcealable malignity, Satan, in his last antichristian form, is rising against the only true God. Satan, in all his diabolical wisdom, with all his deceitfulness of unrighteousness, is mightily at work among myriads in our metropolis. Now, *the words of his mouth are smoother than butter, his words are softer than oil.* Now, *he croucheth and humbleth himself that the poor may fall by his strong ones.* By and by we shall see *the war that was in his heart*, and *the drawn swords* he has to destroy. As in the first French revolution, all began with professions of the smoothest kind, but ended in the reign of terror ; so I firmly believe will all the present masked hatred, on attaining power, disclose its cruelty and utter wickedness.

The followers of *Popery* are numerous also in this metropolis. There are within eight miles of St. Paul's, twenty Roman Catholic chapels. The Moorfields chapel has the most extensive and populous district. The Romanist population connected with this chapel, which at the commencement of this century was only 5,000 or 6,000, now is said to amount to nearly 30,000. Chelsea chapel is said to have a congregation connected with it of 6,000 ; St. John's Wood, 3,000 ; Bermondsey, 9,000 ; Stratford, 3,000 ; Greenwich, 3,700. We may perhaps reckon from 80,000 to

100,000 Romanists in our metropolis. When we remember the solemn denunciation from heaven, *If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation;* and consider how many millions of Papists there are in our world, how awful is it that such numbers should live under this sentence of God's word!

Again, *the Jews*, who still reject their true Messiah, and call our Lord Christ a deceiver, comprehend another 20,000 of the population of this city.

The farther we proceed in investigating the moral state of the metropolis, the more distressing and affecting it is: let us now trace the higher reservoirs of these evils in considering the NUMBERS WHO ARE WITHOUT THE SCRIPTURES, and unable to use them. The investigations of the London City Mission have disclosed here an almost incredible amount of destitution. About 121,000 houses, inhabited by upwards of 700,000, have been visited, and it appears that among these, 35,393 families, consisting of 175,000 persons, had not a page either of the Old or of the New Testament. One-fourth of those houses visited were wholly destitute of God's holy word, and this after special exertions of religious societies, which had recently circulated above 45,000 copies of the Scriptures. Many were found wholly ignorant of what the Bible or New Testament meant. Remember, in considering this ignorance, the Divine testimony, *My people are destroyed for lack of knowledge.*

Another spring of this spiritual ignorance is the extensive NEGLECT OF PUBLIC WORSHIP. In a circuit within eight miles of St. Paul's Cathedral, after we have included Episcopal and orthodox dissenting places, filled according to their usual attendance, and not only these, but also the chapels of Socinians and Papists, and the synagogues of Jews, and every place where one supreme God is publicly worshipped, there are probably one million* of persons,

* The particulars were given in the 'Divine Warning,' but the following

who are in health and full capability of attendance, totally neglecting all public worship. Consider, in estimating this part of the spiritual ignorance, that solemn threatening, *They that are far from thee shall perish. Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.*

particulars of the Spitalfields district bring one part of the Metropolis more distinctly before us.

'The "London City Mission Magazine," for November 1843, contains an historical account of "The Spitalfields District," including Bethnal-green, with a Map, and the fullest statistical details as to the present state of education, and of the attendance upon, and neglect of, public worship. The population in 1841 was about 112,141. Since then, the increase has been about 3,240. Upwards of 94,000 of this population live in two parishes. Generally speaking, the people are extremely poor, and very ignorant and degraded. Every house accessible to the Missionaries has been visited during the last month, and it has been found that there are about 27,823 children under twelve years of age, who are eligible for daily education (see Magazine p. 174,) but only 7,726, including 2,109 at Dame-schools, are receiving it; leaving 20,097 who are growing up without any daily instruction. Of this last number, 3,371 are receiving instruction in Sunday-Schools, who do not attend Day Schools. After making this deduction, we have the appalling number of 16,726 without any education whatever. There are 9,639 adults who acknowledged they could not read; and 6,075 families without the Scriptures. For the 112,141 persons, the total amount of sittings in eleven Episcopal churches and chapels, is 13,711; and in twenty-five Noncomformist chapels, 10,776; total, 24.487: but even these are not half occupied. On the morning of Sunday, October 15, including children, there were present in all the churches and chapels (thirty-six in number) only 9,712 persons, and 8,976 in the evening.'

But let us come yet more closely to a single district, and see its condition in a few particulars of the parish of All Saints, Mile End, New Town. 'In one street of my district, (the very poorest and most destitute, I believe, in London), in Hunt Court, about a stone's-throw removed from my church and dwelling, are fourteen houses, inhabited by seventy-six families, averaging about five and a half to each family, or above four hundred souls. This court is without an opening at one end, and such is the state of the drainage and ventilation that I have frequently been driven out of it, overcome by its foul and fetid atmosphere, without half completing my desired ministrations: of these seventy-six families, only four can pay 2d. per week for the schooling of their children—all the rest are growing up in idleness, ignorance, and vice. This is by no means the worst street of my parish. On one side of me, within about five yards, standing immediately between my dwelling-house and my church and schools, is a Romish School; on the other side, and not much further removed, is a Socinian chapel and school: the most untiring efforts and inducements are held out by both these places, to get the children of the poor to their schools, and it requires ceaseless vigilance to contend with, and counteract these exertions. In my own schools I number on the books five hundred children; of these we have about three hundred in daily attendance, while the lamentable fact is, that if we had funds to enable us to receive the children who would gladly be sent if their parents had the power of paying two-pence a week for them, the daily attendance would be doubled, and many immortal souls rescued from the darkness and delusion in which, alas! they are now engulphed.'

'The population of my parish is about 8,500; of these 8,000 are paupers, or approaching to pauperism.'

London has been called, and we repeat it with deep pain, A CITY OF SABBATH-BREAKERS, though the Sabbath be honoured and observed in so truly Christian a way by the more Christian part of the metropolis. It has been also justly noticed, 'the greater part of Sabbath-breaking is not seen, though its existence is too well ascertained. The Lord's day is employed for *festive* purposes only (excluding God and his truth) by thousands; and these entertainments, from the family party to the Cabinet-dinner, cause thousands more of tradesmen, dependants, and domestics, to violate God's sacred commandment.'

Wilful Sabbath-breaking is the real guilt in this metropolis, notwithstanding the great deficiency of churches; for it is calculated that the existing places of worship are on the whole average only occupied to five-eighths of their capability of holding worshippers. Wherever the fault be; in us in the ministry, not faithfully, scripturally, and fully preaching the Gospel of the grace of God; or in the people, not caring to worship God at the inconvenience of going to distant places of worship; the evil itself is tremendous and most ruinous, and calls for every exertion in a more zealous ministry, and the greatly enlarged multiplication of places of worship in the more populous parishes. God grant that the efforts of his faithful servants may at length with full liberality of Christian love, rising above all merely personal feelings and interest, be more largely aided by the nobility, bankers, and merchants, who have such ample means entrusted to them of God, in their truly Christian and patriotic plans for the spiritual prosperity of this capital.

The way in which THE GROWTH OF THE POPULATION IS CONTINUALLY MAKING THE RELIGIOUS DESTITUTION OF THE METROPOLIS MORE INTENSE and more urgent, notwithstanding all the efforts that have been made, will be evident from the statement in the Pastoral Letter of the Bishop of London of last year, given below.*

* 'Eight years (says his Lordship) have elapsed since I put forth proposals for raising a fund to be applied to the building and endowment of additional

There is thus a continual growth, notwithstanding the fresh churches that have been built, of spiritual destitution. The want of church accommodation may be seen in the following list of parishes published by "The Church Extension Fund" Committee.

St. George's, Southwark - - -	46,646 people,	*Two* churches, and a small chapel.
Christchurch, Surrey - - -	14,616 people,	*One* church.
St. Clement's, in the Strand - -	15,459 people,	*One* church.
St. Sepulchre - - - - -	12,325 people,	*One* church.
Bermondsey - - - - -	34,947 people,	*Two* churches.
St. Anne's, Soho - - - -	16,480 people,	*One* church.

The number of IGNORANT ATTENDANTS UPON PUBLIC WORSHIP, should also be considered in taking a just view of the spiritual state of London. The building of churches, the gift of Bibles, the distribution of tracts, the labours of

churches in the metropolis. I then stated that there was in the metropolis and its suburbs, omitting all notice of parishes which contained less than 7,000 inhabitants, a population of not less than 1,380,000, with church-room for only 140,000, or little more than one-tenth of the whole; and that in ten parishes only, in the eastern and north-eastern districts of the metropolis, containing a population of 353,460 persons, there were only eighteen churches and chapels, served by twenty-four incumbents and curates, being one church for every nineteen thousand souls, and one clergyman for every 14,000. The subscriptions which have been received for the general objects of the appeal, amount to no less a sum than £158,173. A separate fund was not long afterwards formed for the erection and endowment of ten additional churches, with parsonage-houses and schools, in the single parish of Bethnal-green, containing more than 70,000 inhabitants. The contributions to this fund amount to £59,694., so that altogether a sum of £217,867. has been subscribed for the purpose of supplying, in some degree, the spiritual destitution of this vast metropolis. To this, however, is to be added the amount of local subscriptions which have been aided by grants from this fund. Provision has thus been made for the erection of fifty new churches, thirty-six of which are completed, two are in course of erection, and twelve will be proceeded with as soon as the sites are duly conveyed. These churches will contain, altogether, about 57,000 persons, and will, therefore, afford the means of attending divine worship to 114,000. But how inadequate is this supply to the actual wants of the metropolis, even as they existed at the time when the first appeal was made! Even if we suppose that one-third only of the population will attend public worship at the same time, there ought to have been church-room for more than 400,000 in the parishes containing an aggregate population of more than 1,380,000, whereas, in fact, there was only room for 140,000, leaving a deficiency of 260,000 to be supplied. Supposing 57,000 to be contained in the new churches, there will still remain 213,000 wholly unprovided with church-room; so that we have been far, very far, from accomplishing the object in view—of making a complete provision for the spiritual wants of the great metropolitan parishes—such as they were eight years ago. But what is the case now? The population of the parishes within the bills of mortality has continued to increase at the rate of about 30,000 per annum; and, consequently, there are at this moment some hundreds of thousands of souls to be added to the number of those which are in need of such provision.'—The Church and State Gazette, March 29, 1844.

visitors, all are so far of worth as they lead men to the worshipping of God in spirit and in truth ; as they bring us into that communion with him which is the only source of man's happiness and of his truly glorifying God. There is great danger of a mistake here, and especially in London, where there is so much outward activity in religion. Are the worshippers of God, true lovers of God? or lovers of money, and this world's honour, and the pleasures of this life ? Is their chief object the enjoyment of God, or the enjoyment of this world ? Oh when we look thus closely, we seem almost to comprehend the vast mass of human beings, in one all-inclusive character of worldliness and secularity. Supposing that there are 500,000 attendants upon public worship, out of the two millions of our metropolis, are all these crucifying the flesh ? are all these spiritual worshippers ? are all these truly converted to God ? Is there not among them too, vast ignorance, hypocrisy, alienation from God, mere formality and self-righteousness? Their case indeed may justly give us more apparent hope than entire neglecters of worship can give us, but many a painful drawback must be made. If we consider, as some have done, the parable of the sower as the criterion of the spiritual state of places where the good seed is sown, and one fourth as the proportion which receives it into a good heart, we are compelled to have yet deeper and more humbling views of the vast number of those in spiritual ignorance in this metropolis.

But let us notice THE NATURE of this ignorance. It is not an ignorance of arts and of science, of trade and of commerce. We are here at the very fountain-head of all science and arts, of all trade and commerce. The skill of the artist and the investigations of the learned are here carried to their highest attainments ; *her merchants are princes, her traffickers are the honourable of the earth.* We may address London as the prophet does Tyre, *With thy wisdom and with thy understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures. By thy great wisdom and thy traffic thou hast increased thy riches,*

and thine heart is lifted up because of thy riches. This kind of knowledge may be carried to a wonderful extent, and yet the soul be full of darkness and misery ; *a man's life consisteth not in the abundance of the things which he possesseth.*

The ignorance of London is of a far worse and more dangerous character than ignorance on the ordinary things of this world. It is an ignorance of God as our Father, our Redeemer, and our Comforter ; an ignorance of that clear and full manifestation which he has made to man of his own character and glory in the face of Jesus Christ. It is an ignorance of that sure and full revelation of the mind of God in his inspired word, which gives to sinful and immortal beings true light on all that is dearest and most precious to their best interests for time and for eternity. It is an ignorance of the cross of Christ, and the complete atonement thereby made for the sins of all men, so that they are in this day of grace not imputed to us, and men are now everywhere called to be reconciled to God. It is an ignorance of our spiritual necessities, as in ourselves poor and wretched, and blind and naked, lost and undone, hopeless and helpless, and thence infinitely needing that full provision of grace, which the ever-blessed God has in his glorious Gospel made for our salvation. It is an ignorance in this accepted time, in this day of salvation, of that continued calling which our God is constantly making to us, by his forbearance, long-suffering, and goodness ; by afflictions and by blessings, by his word, his ordinances, and his ministers, ever beseeching men to believe the word of reconciliation, and be reconciled to God. And in consequence of all this ignorance, we see at our very doors myriads of immortal beings despising their only Saviour, trifling with the day of grace, neglecting the great salvation, hastening in dense masses along the broad road to destruction, and continually falling down the precipices of eternal ruin.

One proof of this ignorance is afforded by the state of the PUBLIC PRESS. Were we duly alive to our highest interests, the public press might indeed be a blessing beyond

all calculation to our country and to the world; nor am I undervaluing the real benefits received through it even in its present state. Though it gives such a painful evidence of the general worldliness of the public mind, the number of those taking right views of Christian truth is happily increasing, and that among journals which have large influence. There are about thirty millions of newspapers issued each year from the London press alone. The general character of them must be what is calculated for circulation and the gratification of the public, and this, alas, is, with a few exceptions, worldliness, the lust of the flesh, the lust of the eye, the pride of life; some openly favour Popery and infidelity, others are contaminated by evil speaking and slander, strife and insubordination, licentiousness and abomination. Some would overturn all things long established, others resist every change; how few of them are simply aiming to have all things brought to be as Christ would have them to be. Tens of thousands of that enormous wickedness of our days, Sunday newspapers, issue in polluting streams of ungodliness every Sabbath.

The Periodical Literature of the metropolis, in the number of its publications, probably considerably exceeds 250,000; and this number is sent out four, or twelve, or fifty-two times in the year, according to the various intervals at which each quarterly, monthly, and weekly publication is issued. How vast these extensive means of influencing and leading aright the public mind! This literature has at command genius and talent; it has skill, discernment,—and occasionally, even extended learning, in everything relating to letters, and taste, and arts, and science, and the things of this life. It occupies innumerable minds in its preparation and in its perusal, but as to a large part of it (with some bright exceptions) it is yet silent, at best, on saving knowledge, and shuts our God out of his own world; and often is the Christian pained in it by the avowal of sentiments directly contrary to the revealed truths of the inspired Word. Ignorance of God and his truth, is the prevailing character of that reflection,

as well as excitement, of the public mind, which we behold in the journals and periodicals multiplying through our country from London. And, then, if we proceed to consider the astonishing mass of publications daily issuing from the press, exceeding calculation and enumeration in its amount, we see the verification of a fountain sending forth sweet water and bitter, and out of the same mouth, as it were, uttering blessing and cursing.

The DANGER of this IGNORANCE, unseen and disregarded as it may be, is awfully tremendous. The true danger of Nineveh, was not the vast mass of human beings collected together, the weakness of the government, or faults in the administration of it ; the real danger was, *their wickedness came up before God.* When they put away that wickedness —the danger ceased. Oh, instructive lesson to us in London, would we but learn it! Spiritual ignorance is not, as many suppose, an excuse for sin. God has given his truth with such light and clearness that it is a soul-destroying sin crying out for vengeance. *When the Lord Jesus shall be revealed from heaven with his mighty angels,* it is *to take vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ.*

The INWARD EVIL is great and ruinous. While men are wholly pursuing their worldly and ungodly plans, they are full of darkness, weariness, and misery. Amidst all the present excitement of their minds, their fears, and their hopes, " the way of peace have they not known." O how painful it is to see immortal beings thus under God's righteous judgment, *labouring in the very fire,* and the people *wearying themselves for very vanity. The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.*

The DANGER TO SOCIETY, is much greater and wider than can be at present discerned. The restraining hand of God is yet upon the spirits of men. *He who now withholdeth, will withhold till he be taken out of the way.* (2 Thess. ii. 7.) Thus, selfishness and ungodliness cannot yet bring forth its full misery. But let the present, and as we

have reason to think temporary, and now short Divine restraint once be removed, and just as many of us have seen in the first French Revolution, devastation and destruction would burst forth on every side. The volcanic matter is deeply spread, not under the material earth, but in the very hearts of the men of this generation. Through the indulged evil passions, and love of sin, and wilful unbelief of its own inhabitants, there is hidden in the present state of men's minds in London, all the materials of a more tremendous destruction than the burning lava of Ætna, or Vesuvius, can make; or than the earthquakes that have overthrown mighty cities, ever occasioned.

There is, indeed, in the full prevalence of this sin, that which is the true source of all danger,—IMPENDING JUDGMENT from the Most High. Wonderfully have we, as a nation, been preserved in many and great trials. Rescued again and again have we been—from the grasp of Popery, but we have come once more under the spell of the subtle harlot, who makes *the inhabitants of the earth drunk with the wine of her fornication*, and thus have put ourselves afresh in the way of those judgments that shall consume Popery. Our Government increases its grant to the maintenance of acknowledged idolatry in Maynooth. Our Government pays nearly 15,000*l.* for the maintenance of Popery in our colonies, exclusive of India, in which nearly 2,000*l.* more is paid for the propagation of error condemned so clearly and so strongly in God's word. Apostacy has become the character of our prevailing Christianity; and no wonder, in the corruption of the best, the only true religion, that London, with respect to a large mass of its population, rises not above the level of heathen nations in moral conduct and the knowledge of God. What can we expect, then, but the speedy and heavy chastisement of Almighty God, visiting in righteous wrath a nation thus returning evil for his goodness?

With this is the still farther everlasting ruinous evil, THE PERISHING OF IMMORTAL SOULS. Probably one hundred human beings each day, four each hour, on the

average, are dying, out of the two millions of London. We have seen how large is the proportion of these living without Christ, having no hope, and without God in the world. Think of immortal souls thus constantly perishing; perishing for ever in the sight, and within the reach, of all the privileges of Christianity in our own land,—the land in which the Church of Christ is favoured more than in any other country, with means and full advantages for rescuing those souls from destruction, did we but duly fulfil the high office to which God calls us, when he says, *If any of you do err from the truth, and one convert him; let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.*

When we look at London as it really exists, what a mystery it is of God's patience, and long-suffering, and goodness! We see the intense eagerness with which, in its more crowded streets through the day, the ceaseless flow of its population is hasting to and fro as if to escape death, or to save life; and when we mark the ardour of each in his respective occupation, and the worn anxiety of many a countenance; after rejoicing in the thought, that the true, and perhaps hidden, servants of God are largely mingled with the thronging crowds everywhere, and so it is yet preserved from destruction, we cannot but fear that the prevailing character of this moving mass of immortal beings, is a care for the things of this life, and a total disregard of the will and glory of their Creator, Redeemer, and Comforter; and the high and heavenly and eternal blessings which he promises to them that seek him. And this being the case, how can we but conclude that the long-suffering and patience of God will at length issue in a day of wrath and righteous judgment on them who refuse to know that *his goodness leads them to repentance*, and who *do not obey his truth, but obey unrighteousness.*

Great then is the spiritual ignorance, and very imminent is the danger, of a vast proportion of the inhabitants of London: the chief metropolis of Christendom.

CHAP. III.

THE ISSUE TO BE EXPECTED.

What an awful mine of danger spread under the whole moral surface of London, do such investigations disclose to us. The danger to the King, and Lords, and Commons, by the barrels of gunpowder, laid by the agents of Popery, in the days of James I. under the House of Parliament, and our deliverance from that danger, have been nationally acknowledged ever since. But here is a far more tremendous magazine of evil, filled with more destructive gunpowder spread, not by the agents of Popery, but by an entire neglect of the Gospel, and by our worldliness, our selfishness, and our indifference, not under the house of Parliament, but under the whole metropolis: yes, under the whole extent of our chief population, in all our greatly increased towns and cities through the land. And if we consider her peculiar mercies, spiritual privileges, and advantages, never was England in more danger. Infidelity is a more open enemy to Christ than Popery. In the worst days of Popery, Christ was acknowledged, however hypocritically, and provision was made for the religious worship of the people. Our oldest towns, and the city of London itself, in its oldest part, are nearly adequately provided with churches. It is modern worldliness and secularity that has wholly separated the largest mass of the inhabitants of this land from Christ, and spread under the whole apparent prosperity of the kingdom, the most tremendous of all means for a fearful explosion. How soon could God kindle the whole inflammable mass, and involve the empire in rapid and irretrievable destruction!

Surely more attention from the whole body of the

Church of Christ should be directed against this widespread destitution of Christianity in a Christian land. Surely our united strength should be more combined against so fearful, and by Christians universally acknowledged an evil. Let not our unhappy divisions hinder such blessed efforts.*

But, London is too faithful an index of our country, and of nominal Christians in all lands.

Indeed if such is the state of Christians, in the metropolis of our own favoured land ; what must be THE STATE OF CHRISTENDOM AT LARGE ? Look at the Roman churches every where. While God has his faithful servants among them (Rev. xviii. 4.) their general state is summed up in one scriptural sentence, *the Mystery of Iniquity*. Look at the Greek and Eastern churches ; not-

* With the knowledge of this state of the population in the metropolis, I dare not refuse to aid the London City Mission Society, composed of all classes of Christians. Looking at the spirit in which it has already laboured, and at what it has really done, trusting that it will keep strictly to its present constitution, and hoping also that it will more exclusively direct its attention to parts in which there is neither adequate zeal nor ability to meet the destitution : I both thank God for its past labours, and cheerfully aid it as one important temporary means of lessening and helping to remove the tremendous danger of more than 1,000,000 baptized infidels in our Metropolis, neglecting wholly the worship of Almighty God.

It should ever be borne in mind by us, how much more precious and influential are spiritual graces than mere outward effort. The energy of lively faith, ardent love, and unquenchable zeal in a patient and persevering, in a large and personal, in a constant, loving, and unflinching testimony of the vital truths of godliness, by living witnesses, applying them to the hearts and consciences of the ignorant, is vastly more requisite than any *external buildings*, needful as on other grounds they may be. And as God only raises up such witnesses, our chief attention should be paid to his means for attaining them, especially prayer ; and to the employing of them in his service.

And yet further, if *neither he that planteth is any thing, neither he that watereth* much more than building Churches is required, for the prosperity of religion amongst us.

And important as are *funds* in the way to success, yet more important, both for calling forth requisite further funds and means, and for obtaining with them a full blessing, is lively faith, giving that full confidence in God's promises to us, and in his approval of every work of faith and love, which leads us to the expenditure, far beyond what the prudence of this world warrants, of all present means entrusted to us, for accomplishing great religious objects. Thus Francke built his Orphan House at Halle. In every thing, even while he is preparing the largest means for permanent good, the Christian lives and prospers by faith. Thus the great Missionary Societies of our day have prospered.

The formation of a 'Church Extension Fund' by the valuable exertions of that noble and large-hearted Christian, A. Gordon, Esq. investing the patronage in approved Trustees, is a most important measure. The Scripture Reader's Society is another blessed Society in connection with our Church.

withstanding all God's judgments, their general state, with some blessed exceptions, is altogether dead, and awfully far from the faith and practice of the Gospel.

The Lutheran and reformed churches on the continent have also, to a vast extent, the mere form of godliness without the power.

The following extracts from a work entitled 'German Protestantism,' by the Rev. E. H. Dewar, Chaplain to the British residents at Hamburgh, are truly affecting, as descriptive of the apostacy of the continental Protestants. I cannot agree with the author in assigning it to the cause which he does—but the facts are very instructive.

'In Hamburgh and its suburbs there are five parish churches, and two smaller places, which since the great fire have supplied the place of the three destroyed. The congregations attending all the services at all these, never, I am told, except on one or two of the great festivals, amount to ten thousand in number, so that the remainder of the enormous population, amounting to one hundred and fifty thousand, pay no manner of worship to their God. So rapidly has the population increased, that whereas in the year 1826, the number of births was four thousand, in 1842 it amounted to five thousand; and yet in the latter year the number of communicants was ten thousand less than in the former. One parish with more than forty thousand inhabitants, has but a single church; and there has never been a complaint made, that there is a want of church accommodation; there has never been a wish expressed, that more room should be provided for those who might thereby be induced to assemble for public worship. The parish in which I reside, numbers fifteen thousand souls, and in the only place of worship which it contains, there is but one service on each Lord's day, performed by a single clergyman. And Hamburgh in these matters does not furnish a low standard, when compared with the rest of Germany. As philosophy has been less cultivated, so does religion seem to flourish more than in most of the other populous cities. * * * * * *

Geneva, the seat and centre of Calvinism,—the fountain-head, from which the pure and living waters of our Scottish Zion flow,—the earthly source, the pattern, the Rome of our Presbyterian doctrine and practice,—has fallen lower from her own original doctrines and practice, than ever Rome fell. Rome has still superstition: Geneva has not even that semblance of religion. In the head-church of the original seat of Calvinism, in a city of twenty-five thousand souls, at the only service on the sabbath-day—there being no evening service—I sat down in a congregation of about two hundred females, and twenty-three males, mostly elderly men of a former generation, with scarcely a youth or boy or working-man among them. A meagre liturgy or printed form of prayer, a sermon, which as far as religion was concerned, might have figured the evening before at a meeting of some geological society, as an ingenious essay on Mosaic chronology, a couple of psalm-tunes on the organ, and a waltz to go out with, were the church service. In the village churches along the Protestant side of the lake of Geneva; spots especially intended, the traveller would say, to elevate the mind of man to his Creator, by the glories of the surrounding scenery;—the rattling of the billiard-balls, the rumbling of the skittle-trough, the shout, the laugh, the distant shots of the rifle-clubs, are heard above the psalm, the sermon, and the barren forms of state-prescribed prayer, during the one brief service on Sundays, delivered to very scanty congregations, in fact to a few females and a dozen or two old men, in very populous parishes, supplied with able and zealous ministers.'

* * * * *

'If you were better acquainted,' says Dr. Rosenkrantz, professor of philosophy at the university of Konigsberg, a man whose every word bears the stamp of sincerity and earnestness, 'if you were better acquainted with German Protestantism, you would know that religion may dwindle down to the minimum of outward appearance, and yet be glowing with holy enthusiasm in the feeling of man. Behold one, who during many years has entered no church,

has partaken of no sacrament, has permitted no "Lord Jesus" to pass over his lips, who seems to have forgotten everything which is called religion, who perhaps has not even, what used to be the characteristic of a Protestant, a Bible in his house. But, it is asked, will you venture to predicate of such a man irreligion? Are you acquainted with the secrets of his soul?'

The answer is simple, "If any man have not the spirit of Christ, he is none of his:" "With the mouth confession is made unto salvation." "By their fruits ye shall know them." But oh what a most humbling and affecting picture is here brought before us of Christianity on the Continent.

It is however another instance of the loving-kindness of God, that in the midst of this dark scene at Geneva, there is one of the most blessed revivals of religion that this age has witnessed, and from the theological school of Geneva and its Evangelical Society, there is a fresh springing-up and flowing-forth to all lands, a new gush of the living waters of divine truth, showing us, that however barren the desert may be, under the grace of Christ *the parched ground shall become a pool, and the thirsty land springs of water.* Let evangelical truths be again proclaimed from the fulness of a believing heart, and God will be sure to give testimony to the word of his grace.*

The state of Christian Churches in America is even worse than that of the British Churches, as has been sufficiently demonstrated in the 'Essays on the Church.'

It is clear, then, humbling and affecting as it is, that the Gentile Churches have so fallen away from the faith of Christ, as to an awful extent to be *concluded in unbelief.* (Rom. xi. 32.) And this STATE OF GENERAL UNBELIEF is the predicted close of the present Gentile dispensation, as well as of the Jewish. *God hath concluded them all in unbelief, that he might have mercy upon all.*

* The same blessed revival is also marking the French Protestant Church. Let the reader rejoice his own heart by joining the Foreign Aid Society, and thus seeing the delightful quarterly papers and reports which it now circulates.

Connected with this extended and general apostacy of Christian kingdoms, there is, blessed be God, in the Christian as there was in the Jewish Church, an election serving God, and waiting for his Son from heaven. And this election also is increasing in numbers and in devotedness, in wide-spread usefulness and blessedness, just as it was in the Jewish Church in the times of the Apostles. The pillar of the cloud was all darkness to the Egyptians, but gave light to the Israelites. Looking at the army of the true Israel, all is full of light and safety. Who can but rejoice at awakening exertions on every side to spread the Gospel at home and abroad? Who can but rejoice at the vigorous stand made against infidelity, Popery, and lawlessness? Who can but rejoice that we have a queen and a prince over our country, that favour the Protestant faith, and, amidst the peculiar temptations of their station, are in their family and neighbourhood patterns of domestic happiness and regard to the welfare of those around them? Who can but rejoice at the growing yearnings after Christian union, and the efforts making to promote it?

But I must return to the more painful subject.

As distinct from the true Church of Christ existing in each nation, and amidst all the zealous exertions of that Church, a neglected, a rejected Gospel is the alarming feature of professedly Christian nations. The guilt of Christendom, also, is vastly greater than that of the Jewish nation, or of the heathen world at large, who have never heard the Gospel, (Matt. xi. 20—24.) for it is a sin persevered in against the greatest and fullest light of divine love, shown forth in the glorious truth of God's gift of his only and co-equal Son, to die for our redemption.

This refusing to *continue in the goodness* of God leads to the *cutting off of the Gentiles* (Rom. xi. 22.) as well as the Jews. We see every thing preparing for *the battle of that great day of God Almighty.* Rev. xvi. 14: xvii. 14: xix. 19.

For the dangers which have now been mentioned ISSUE

in these all-important events, which have been set before us in the first part of this work.

THE GREAT TRIBULATION is one of the first of those events. Every diligent student of prophetic truth expects this clearly predicted event. I need not say that Mr. Scott, the Commentator, fully anticipated such a period ; see his Remarks on Dan. xii. 1 ; Rev. xi. and xiv. It is indeed very clear from the whole of Scripture testimony, that before the object of all our hopes can be realised, a *time of trouble such as never was since there was a nation, even to that same time*, Dan. xii., Rev. xvi. 18, must prepare the way.

Even political men have announced this from common sagacity and foresight of what is coming. In Dec. 1826, the late Mr. Canning testified in the House of Commons, ' I fear the next war which shall be kindled in Europe will be a war not so much of armies as of opinions. The consequence of letting loose the passions, at present chained and confined, would be to produce a scene of desolation which no man can contemplate without horror. I dread the recurrence of hostilities in any part of Europe, and would bear much and forbear long, rather than let slip the furies of war, not knowing whom they may reach or how far these ravages may extend.' *

Similar are the views of a most able defender of Divine Truth, who states his opinion thus—

' Of this, in general, I am satisfied, that the next coming (whether in person or not I forbear to say) will be a coming not to the final judgment, but a coming to precede and usher in the Millennium. I utterly despair of the universal prevalence of Christianity as the result of a pacific missionary process, under the guidance of human wisdom

* The Russian nation appears, both from Prophecy and Providence, to have a leading part assigned to it in these last tribulations, though it he to its own ultimate confusion and overthrow. The 38th and 39th chapters of Ezekiel, commencing—*Set thy face against Gog, of the land of Magog, prince of Rosh, Meshec, and Tubal,* (רֹאשׁ מֶשֶׁךְ וְתֻבָל) apparently point out the three chief Provinces of the Russian Empire. The dread by the nations of the present overwhelming power of that land is not without a just cause. O that it might lead us to the only true source of strength.

and principle, but, without slackening in the least our obligations to help forward this great cause, I look for its conclusive establishment through a widening passage of desolations and judgments with the utter demolition of our present civil and ecclesiastical structures.'

Pious men on the Continent are awaking to these scriptural views. The following extract from L'Esperance, a French journal of January 5, 1839, will show this.

'After a review of the stormy condition of the world at this moment, are we not authorized to offer with solemn emotion this great question, "Whither are we going?"

'We have already said, that we have no pretensions of any kind, and we shall especially guard against endeavouring to answer the great question that we have just offered, by the light of diplomacy.

'What is indeed that mass of short-sighted wisdom, which imagines to govern the world, and to foresee at two days' distance what the future will bring forth? Microscopic wisdom, perfectly versed in the crowd of odious and shameful details, of which the political world at this moment is composed, and who, foreseeing one of the turns of the road, imagine that the general direction of things will necessarily remain in the course in which human affairs now run. When Napoleon departed for Moscow, did he, powerful as he was, know that he was departing for St. Helena? Leaving then the great question asked above, to remain in all its vagueness, and inquiring anew, Whither are we going? we reply—

'As to the details, no one knows; but generally, here is what appears certain to us.

'At best through violent storms.

'To an immense revolution, which shall renew the political and religious world.

'To a moment of profound darkness followed by a dazzling light.

'To a casting down of the proud and an exaltation of the feeble.

'But all very differently to what the several parties imagine.'

Such are the opinions of well-informed men in these days. The Scriptures, with Divine light and heavenly wisdom, are still more plain and explicit. How decisive is Daniel's statement respecting all the empires of this world being, at the last, broken in pieces together, and becoming as the chaff, and no place being found for them, Dan. ii. 35, and then the God of heaven setting up a kingdom which shall never be destroyed, Dan. ii. 44, an everlasting kingdom, and under the whole heaven; to which all dominions shall be subject, Dan. vii. 27; Rev. xi. 15.

We have much reason to think that the spiritual Church will have to bear the full fury of this last opposition to Christ and his kingdom before the Millennium. Let the reader consider, Psalm xliv. 17, 18, comparing verse 11 with Rom. viii. 35—37: let him weigh well Luke xviii. 7; Rev. vii. 14, and xvii. 6, for intimations of the suffering part the Church has to take in the last scenes of tribulation, and of the way in which it will glorify God in the fires. In the last view given us of the harlot before her destruction, we see her *drunken with the blood of the saints and of the martyrs of Jesus*, Rev. xvii. 6. *If we suffer, we shall also reign with him:* the issue is a speedy, full, and triumphant victory.

Yet this victory is not to be completed without the aid of the Jews. The battle of Waterloo may illustrate the views to which the Scriptures *seem* to lead us; for, on all minute parts of unfulfilled prophecy, it becomes us to speak, even when we think we have scriptural warrant, with real diffidence. Just as the British forces in that battle had to bear the full fury of the enemy and his often repeated assaults, and by patient endurance achieved the victory, and then rested in glory on the field of battle, while the fresh army of Prussians, coming in at the close, pursued and destroyed the vanquished, so apparently will the spiritual Church alone have to stand the full fury of its spiritual foes, gain the victory, and be translated to its

rest and glory, while the Jews will, in the end, be the Lord's battle-axe for the final destruction of rebellious nations. See Isa. xlii. 15, 16 ; Jer. li. 20.

Despised as that nation now is by those politicians who are forward, without solicitation from them to any extent, to part with the last fragment of our once exclusively Christian government by removing all their civil disabilities, and giving to those who reject Christ, the power which he has entrusted to us for his glory ; the Jewish nation has yet to perform the mightiest work ever wrought in our world, and to take the lead of all nations, and be the first specimen of a nation universally righteous, which keeps the truth, and is the light of all the nations of the earth.*

Be it then, that suffering times are before us. Be it then that the Church has to pass through the fire of the great tribulation. Be it then that every thing shall be shaken that is now established, in these darkest clouds that have ever hung over our earth, the Christian can obey that direction of his Redeemer—*when these things begin to come to pass, then look up and lift up your head, for your redemption draweth nigh.* Luke xxi. 28.

I will advert again to another, and the closing issue of these dangers—THE COMING AND KINGDOM OF OUR LORD JESUS CHRIST, with the destruction of all his open enemies. Here is the last, the bright, the glorious end of all the dangers through which his Church shall pass. How blessed the predicted truth of the heavens opened, and THE WORD OF GOD riding forth, followed by the armies of heaven to the final overthrow of all his enemies, followed as it is by the happiness of the whole earth, Rev. xix., xx. Popery will probably merge into the armies of the kings of the earth, as Balaam merged into the army of Balak ; for St. John says, *I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army : And the beast*

* Let any one who doubts the important part which the Jews will take, read the most able critique of Lord Lindsey's Travels in the Quarterly Review.

was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into the lake that burneth with fire and brimstone.

On this awful destruction of the enemies of Christ in their last assault on his kingdom, their leader, Satan, is bound, and our Lord begins his millennial reign. The issue of all the present dangers of his people is, His visible appearance in the heaven when every eye shall see him; their translation to meet him in the air, his judgment of the earth, his final triumph, his everlasting kingdom and heavenly glory in which his people partake for ever, the blessedness of Israel, and finally of the whole earth. The Lord has gradually been removing all obstacles and hindrances out of the way, to bring in his millennial and his everlasting kingdom. The Revelation is the Divine forestatement of the gradual removal of one impediment after another, till *the kingdoms of this world become the kingdoms of our Lord and his Christ.* And it concludes with Paradise again restored, and God again dwelling with man on earth. Such an issue of full glory and blessedness have the multiplied trials, sacrifices, difficulties, and dangers of the true Church of Christ.

But, oh! how totally opposite to all this is the MISERABLE END OF THE WICKED.

There is, most assuredly, a SPEEDY, CERTAIN, AND ETERNAL PUNISHMENT OF THE WICKED. It is distinctly revealed in God's word. *The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness.* The Scriptures are full of this truth, and show us, that whatever may have been God's forbearance in times past, he has *appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained.* He is really angry with the wicked every day, and they are now *treasuring up for themselves,* day by day, an increase of wrath *against the day of wrath.* And would you see the certainty of that punishment in its

most awful features ? Look at the Son of God, agonizing in Gethsemane, his soul exceeding sorrowful, even unto death, entreating that, if possible, the cup might pass from him, and yet it passes not. The glory of God's character, as the righteous Governor of the world, requires, before one believing penitent can be accepted, that this cup shall all be taken by his own Son. The Son of God expires in torturing agony on the tree before one believer of a sinful race can be justified by the Holy God. How dreadful sin must be ! What must become of those who slight all this salvation ! Oh, Christian reader, how true is it, that 'the same propitiatory sufferings, the faith of which gives to the believing soul peace and security, and the confidence of salvation, ought to read to the unbelieving and impenitent, as from the throne of the God with whom they have to do, the assurance of their destruction. Calvary confirms the sentences of Sinai.'* The awful extent of the sinner's final punishment is there also most fully exhibited. *If they do these things in a green tree, what shall be done in the dry ?* if God's righteous Son, his well-beloved, suffer such things as the sinner's substitute, what shall become of the unbeliever, who adds to all his other sins the rejection of such stupendous love, and the most enormous of all crimes, the mockery of this goodness in contemptuous unbelief. Oh, Christian reader, at the foot of the cross learn to flee from the wrath to come.

The PRESENT FORBEARANCE WITH SINNERS IS not because God is indifferent to sin, but it is wholly OWING TO his LONG SUFFERING, that sinners may be saved, 2 Pet. iii. 15. There are two great periods in Scripture, the day of salvation and the day of judgment. The present is the day of salvation (2 Cor. vi. 1, 2.),—the time of forbearance and long-suffering. The first coming of our Lord was not to judge the world, but to save the world (John xii. 47), and *Behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity, the earth also shall*

* Wardlaw on "the Nature and extent of the atonement of Christ," a book full of holy and profitable thought.

disclose her blood, and shall no more cover her slain. It is this revelation of the Lord from heaven which is now near at hand. The whole course of prophecy shows this. We cannot tell the day or the year, but this is of little moment when compared with the assurance, that we must each pass through the judgment to come, that the course of fulfilled prophecy indicates its speedy approach, and that on its decision of our state, our eternal condition does for ever depend.

Think of that solemn period, quickly approaching, which is the changing of the season of grace for the season of judgment. It is God's full disclosure of all wickedness. It is God's righteous retribution of all actions done by all men. It is God's putting down of iniquity for ever. It is, in short, *the Lord Jesus revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.*

The open transgressors will be visibly and openly judged and punished by immediate and manifest judgments, as in the deluge, and in the destruction of Sodom, *for by fire and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many.* Isa. lxvi. 16. They will be cast at once into the prison of hell, to be finally judged at the close of the judgment-day. Isa. xxiv. 17—23; Rev. xix. xx, when *the wicked shall go away into everlasting punishment.*

Let, then, those who have neglected their eternal interests think often of this awful and quickly-coming judgment. Realize Nahum's description: *The mountains quake at him, and the hills melt, and the earth is burned at his presence; yea, the world and all that dwell therein. Who can stand before his indignation, and who can abide in the fierceness of his anger? his fury is poured out like fire.* Or Isaiah's inquiry: *Who among us shall dwell with the de-*

vouring fire ? who among us shall dwell with the everlasting burnings ?

In the meanwhile, before it arrives, for a limited season, there is a refuge. There is a way of escape. There is a complete salvation. There is a possibility of your translation *from the power of darkness unto the kingdom of God's dear Son.* To set this before you, to induce you to fly to it now in this accepted time, now in this day of salvation, is the great object of redemption by the only-begotten Son of God, and of the labours of all his faithful ministers. For this he was incarnate, for this he lived, for this he died, for this he rose again, ascended on high, intercedes for us, sends his ministers to us, waits to be gracious, and delays to execute his judgments. Conceive, then, how unntterably momentous the present season of grace is ! See how fearful the danger of delay is ! We say to you as the angel did to Lot, *Escape for thy life, look not behind thee, neither stay thou in all the plain ; escape to the mountains lest thou be consumed.*

NOR FOR A MOMENT IMAGINE THAT, in any sense which frees you from the solemn responsibility and the most awful state of guilt, YOU ARE UNABLE TO TURN TO CHRIST : the whole inability and helplessness is moral and criminal, it is the indisposition of the heart, and not the want of natural faculties. Almost every excuse that men utter as a reason for neglecting the soul, might be nrged as a reason for neglecting their bodies, and the care which they take of their animal frame will rise up to condemn them for not labouring for the meat that endures to eternal life. Their conduct respecting their bodies shows the emptiness of their excuses about their souls. True it is, without Christ you can do nothing, you are dead in trespasses and sins, but this is *your guilt* and not *your excuse.* The real *cause* is, because you *will not* come to Christ that you may have life. It is because you *hate* that good which *you ought to love*, and you *delight* in that evil which *you ought to hate.* John v. 40—44. God has done every thing for you that he could do for *a moral and responsible being*

to make clear to you your duty, your interest, your safety, and your happiness. God has done every thing for you *as a sinful creature* to make your return to him practicable; and so your neglect of him is entirely your own fault, and attributable only to yourself. The mediation of the Lord Jesus Christ has removed every impediment *on the part of God* to receiving you, though a sinner. The gift of the Holy Spirit will remove every impediment *on your part* to return to God, and he has promised to give that Spirit on your asking. *Light is come into the world.* Oh reject it not through love of sin. No human being perishes or can perish, but entirely through his own wilful fault. *As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye from your evil ways, for why will ye die, O house of Israel?*

Ministers are commissioned to speak with the full glow of affection to every human being living on the face of the earth, whatever their rebellions, whatever even their blasphemies against God and his Christ; they may tell them, God made you, God so loved you that he gave his only begotten Son for you,—that Son died on the cross in your nature,—*God was in Christ reconciling the world unto himself not imputing their trespasses unto them,—be ye reconciled to God.* Only believe; only turn to God; only receive his love; only seek him in the name of Jesus. *Oh taste and see that the Lord is good, blessed is the man that trusteth in him.*

CHAP. IV.

THE PRESENT DUTIES TO BE FULFILLED.

The more pressing and extended evils are, the louder is the call on the children of God for exertion. We may see this exemplified in the directions of St. Jude. He had been

shewing in many affecting features the character of *the perilous times in the last days*, when the ungodly should be full of *ungodly deeds* and *hard speeches* against the Lord. In the view of this evil he charges the people of God to special diligence and zeal in their own duties, and special exertions to save others. Jude 3, 17—23. When evil is urgent, all lawful means, usual or unusual, are to be employed for its remedy and removal. God far more approves true and fervent zeal for his name, even were it irregular in its track, than a spirit of cold, heartless calculation, which does nothing for those perishing in ignorance and wickedness.

God has appointed AN ORDER OF GENERAL MEANS, attention to which is a duty of unspeakable importance and of constant obligation. Such are the faithful preaching of the word and administration of the sacraments by Christ's ordained ministers, that is, according to the Articles of the Church of England, by those who have public authority given unto them in the congregation to call and send ministers into the Lord's vineyard. By their public ministry, and by their pastoral visits and instruction, God has chiefly hitherto carried on and maintained his truth in the world. The prayers also of all Christians, and their holy and heavenly example, letting their light so shine before men that they may see their good works, and glorify our Father which is in heaven : these are means universally acknowledged and to be always employed for God. These great standing means must ever be kept foremost in our view. God works in nature by providence always, but by miracles only rarely ; and so it is in grace. God works by his standing ordinances always.

But let us consider more in this chapter, OUR PRESENT DUTIES with respect to the dangers of these times. As a quickening motive and encouragement let us bear in mind that extraordinary times like the present, seasons of great excitement like that through which we are now passing, are the very seed time of a future harvest, and furnish extraordinary helps for great usefulness and blessedness.

1. GAINING A FULLER KNOWLEDGE OF GOD'S TRUTH, I would place among our first duties. Placed at the head of the actions for the diffusion of truth, the fountain should be full and plenteous at its source, if the streams are to be diffused far and wide with rich abundance. There is in God's word a full storehouse of truth to meet every exigency. Just as before the fall of Babylon of old, God testified, *The Lord hath opened his armoury, and hath brought forth the weapons of his indignation*, Jer. l. 25; so against the spiritual Babylon there is a full armoury in the Bible yet unopened. I doubt not the dangers of the times will occasion, through the loving kindness of our God, fresh unfoldings of truth that the well-instructed scribe may bring things new and old out of his treasury. As Pelagianism led to the opening of the doctrines of grace through Augustine, and as Popery led to the full opening of justification by faith through Luther, so the dangers of the present day will lead the Church back to the treasures of the Old Testament and the blessedness of the Law as well as of the Gospel, and of the first table as well as the second, and to a full view of the application of Scripture truth to all the social relations of life and to rest in nothing short of the universal sovereignty, the speedy coming and the happy, holy, and everlasting kingdom of our Lord Jesus Christ.

Robinson's address to the first pilgrim fathers embarking as the first colony to New England in 1629, is full of profitable instruction to every Christian now, as to the fulness, supreme authority, sufficiency, and yet unexhausted treasures of the sacred volume. He said, "I charge you before God and his blessed angels that you follow me no farther than you see me follow the Lord Jesus Christ. The Lord has more truth yet to break forth out of his holy word. I cannot sufficiently bewail the condition of the Reformed Churches who are come to a period of religion and will at present go no further than the instruments of their Reformation. Luther and Calvin were great and shining lights in their times. Yet they penetrated not into the

whole counsel of God. I beseech you to remember it as an article of your Church Covenant that you be ready to receive whatever truth shall be made known to you from the written word of God."

Yet a word of caution is here needful that we may *separate the precious from the vile.* Jer. xv. 19. We have seen men, trusting to their imagination and leaning on their own understanding, yield themselves to awful delusions. We must therefore *not believe every spirit, but try the spirits, whether they be of God.* It is a great art of the enemy to intermingle truth with error, and to gain for it an admittance into the minds of God's servants, and so to obtain sanction for falsehood. The leaven thus becomes so mingled as to sour the whole. Patient and prayerful searching of the Scriptures, and trying every thing by them as the Bereans did, and confessing the truth we know, and acting up to it, will be great guards against being misled, and helps to farther truth. Let us call no human being master, Christ is our only Master. Let us separate from error, whoever maintains it. No error can be held without evil; but a suspended judgment in doubtful cases is vastly more safe and scriptural than a precipitate acting on first impressions.

Growing knowledge will be a great security against all the dangers of these days. Thus the Apostle cautions us —*Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.* 2 Pet. iii. 17.

2. HOLDING FAST EVERY PART OF TRUTH RECEIVED is a second duty of these days. No truth of God's word is without its value, or can be despised or neglected with safety. A proportionate attention must indeed be given to truths according to their relative importance. We see God himself singling out the ten special precepts of the Decalogue for primary attention. We see our Lord magnifying the grace of LOVE as all-comprehensive of duty. Yet there are promises of grace for attention to the minut-

est direction of the word—*Then shall I not be ashamed, when I have respect unto all thy commandments.* Psalm cxix. 6. *One jot or one tittle shall in no wise pass from the law till all be fulfilled,* &c. Matt. v. 17—20.

The harmony of the confessions of the Protestant Churches may show us the union of Christians in the greatest truths, and what are the most essential ; yet let us not slight the smallest truths that are clearly revealed.

Fulfilling this duty will guard us against opposite errors and evils. It will guard us both against the sectarian spirit either of the Tracts for the Times, or of those who would overthrow national establishments of true religion, which, in opposite directions have been magnifying subordinate truth, and both thus merging higher truths and Christian love. On the other hand the latitudinarian spirit of those who would dwell *only* on essential truths, and despise less important truths, loses by degrees the very power of the greatest. That may be really valuable to our well-being which is not absolutely essential to our existence. So it is with regard to our soul's prosperity. Let us hold then each truth in its proper place, and all in the spirit of love.

3. Spiritual watchfulness is a third duty of these times that I would notice. And if we be right in the application of the prophecy of the unclean spirits to the present day, it is not indeed the voice of man merely, that directly calls us to this duty, but the voice of our Lord Jesus Christ himself, speaking to us in these days, immediately from heaven. He says, *Behold I come as a thief, blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame.* If all these unclean spirits are abroad, like the frogs of Egypt, brought forth by their boasted river, which came up to every house and bedchamber, crawling on every person, from the king to the lowest servant, croaking in every quarter, entering the very ovens and the dough, (See Exod. viii. 3.) and polluting every thing with their disgusting clamour, filth, and slime : how needful is it to keep close to the tents of Israel, and

guard on every side against the pollutions of infidelity, secularity, and Popery. If the Lord be at hand, what watchfulness becomes us! Then, and not till then, are we well-instructed in the times and seasons, when we *know perfectly that the day of the Lord so cometh as a thief in the night*. 1 Thess. v. 2. The position of Habakkuk should now be the position of each Christian, *I will stand upon my watch and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.* Hab. ii. 1. Enough there is, indeed, to awaken watchfulness. Let the book of Revelation be diligently compared with the history of the Church. In the general opinion of most of the modern interpreters, who have diligently studied this book, six at least of the seven seals have been opened, six at least of the seven trumpets have sounded, six of the seven vials have been ponred out. To adapt a scriptural history to this occasion, the walls of the mystical Jericho have been compassed by the three-fold body of—armed men, the priests with trumpets, and the rereward ; at least six days out of the seven are passed : the silent encircling seven times of the seventh day is going on ; and, at its close, the seventh and last trumpet is sounded, and all the walls of that city, which oppose the triumph of the Church, fall before the armies of the living God. And surely such a season calls for watchfulness against the various temptations to which we are exposed, and watchfulness to fulfil all the duties to which we are called.

4. HUMILITY OF MIND becomes all the Gentile churches at this time. Oh, that God would, indeed, give the spirit of repentance to us and our rulers. Most plainly does St. Paul speak to the Gentile Churches as to this duty in this day ;—giving us plain intimations *not to boast against the branches*, telling us, *because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear : for if God spared not the natural branches, take heed lest he also spare not thee—if thou continue not in his goodness thou shalt be cut off ; and they, also, if they abide not in unbelief*

shall be graffed in, for God is able to graff them in again. Rom. xi. 18—23.

Most painful has been the exhibition of this boasting spirit in all classes of Christians. The writer speaks with the feeling consciousness of his own share in this sin. The boasting of priestly authority and dignity, the glorying in antiquity and apostolical descent on one side, is met by the glorying in fancied complete purity of Reformation on the other. The Evangelical body, if a name given to them may be used for distinction, have gloried in their spirituality and in their religious societies, and vast increase on the one side; the Dissenters in their voluntaryism; and the Wesleyans in the centenary anniversary of their formation, on the other. Oh, that our boastings were changed for mutual confessions of sinfulness and humiliations, fasting, and prayer. *Ye rejoice in your boastings*, says St. James, (iv. 16.) *all such rejoicing is evil.* Much better would it be, and a much greater token of our real safety in the awful times on the verge of which we are living, to *sigh and cry for all the abominations that are done in the midst* of our Jerusalem. Ezek. ix. 4.

True it is, the progress of what is good in these latter days, does give some real ground of rejoicing; Christ ever *must increase*, and thankful ought we to be to our God for the great revival of his Church, and the enlarged diffusion of divine truth in our days; but if we look at the national condition of every kingdom in Christendom, and the unclean spirits everywhere abroad, the groundlessness of all boasting in the present state of the Church of Christ may be easily detected, and we shall learn to *rejoice with trembling.*

May we rather, then, in patience, meekness, and humility possess our souls, fulfilling those directions given with reference to these perilous times: *The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves, if God, peradventure, will give them repentance to the acknowledging*

of the truth, and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

5. ABOUNDING LOVE TO ALL MEN is another duty ; difficult it may be to practise, but specially important is it now. Our Lord has forewarned us *because iniquity* (ανομιαν lawlessness) *shall abound, the love of many shall wax cold.* Matt. xxiv. 12.

Oh, that we may catch the flame of that glowing, increasing, intense love of our oue Redeemer, which his cruel death could not quench, which the rejection of his resurrection could not quench, which made him charge his apostles to begin at Jerusalem, and which now in heaven burns with intense ardour for his people. Isa. lxii. 1. Abounding love is the very spirit of Christ, and the very end of all threatenings, promises, precepts, and judgments themselves. The sharpest threatenings against rejection of the Gospel, are followed by the most gracious of all invitations. *Come unto me, all ye that are weary and heavy laden, and I will give you rest.* The discourse of severest denunciations of woe, is closed with the tender expostulation, *O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.* Matt. xxiii. 37.

Would that this one precious gift could but be fully gained ; hearty, constant, unquenchable love from all who love Christ, to their brethren and to all men, unconfined by party feeling or personal attachment ! It is equally our duty and our privilege. It is the mark of acceptance, as the want of it is the mark of rejection in the day of the Lord, Matt. xxv. Those whom Christ will honour, and who will enter into his kingdom, are men full of love to his name and his people, v. 40. Those whom Christ will reject, are those found wanting also in real acts of self-denying love to their fellow-creatures, even the most wicked, v. 45.

Carefully let us distinguish between men and their errors. While we hate popery as a bitter enemy to man,

let us love all papists with real love. While we hate infidelity, as bringing down God's wrath and full misery on our fellow-men, let us love, and pity, and care for infidels, and seek to snatch them as brands from the fire. While we hate worldliness and ungodliness, let us seek and save with glowing hearts of love, if possible, the most covetous of this world's followers.

And so with regard to our brethren,—let not our hatred of schism diminish our real love to those endangered by it; let not our clear sight of any error hinder our sincere attachment to those infected with it. The parent's love and care is specially manifested towards the sickly child, and the Christian path is, *whereto we have already attained, let us walk by the same rule, let us mind the same thing.* Thus shall we hasten on to the full union, which, according to the prayer of our Lord, the Church shall undoubtedly yet attain before the world believe his Divine mission.

6. ENLARGED USE OF THE PRESENT SEASON is also now a primary duty. It is a day of grace for the world, but that day is fast descending to its close. It is an accepted time, but this accepted time is limited, and rapidly shortening, and hastening to its determination. Our Lord, in the view of a similar state of things among his chosen people Israel, said, *I must work the works of him that sent me, while it is day; the night cometh when no man can work; as long as I am in the world, I am the light of the world.* Let us give, and it shall be given to us. Diffusion of the gospel should be a primary aim with us in these days, if we would maintain life within our churches.

Never let our views then be desponding; never let our efforts slacken. Nothing we do, nothing we give, nothing we suffer for Christ's sake, shall fail either of a present or a future reward. Our Lord Jesus Christ now, in truth, reigns over all things, and soon his kingdom and full triumph will be manifest to all the earth, and his words are, *Be thou faithful unto death, and I will give thee a crown of life.* Rev. ii. 10. Let us hail with joy and sympathy every truly Christian society, for good to the bodies or

souls of men, and aid them as far as we can. Let Jew and Gentile both be more cared for by us, and their spiritual welfare have our costliest sacrifices. Our relatives, friends, and neighbours, our parishes, our country, Christendom, and the whole world, should have a constant interest in our hearts, and thoughts, and plans. Let us show no party feelings: the cause of Christ, by whomsoever carried on, should be everything to us, and whoever aids that cause should be dear to our hearts. Delightful is it to see the Society for the Propagation of the Gospel taking its place, with revived and full energy, among Missionary Societies. Delightful is it to see our brethren, in other denominations than our own, full of zeal and love in the same work. May they all, more and more, be owned of the Lord! God Almighty bless every effort of those who love him, for the good of others!

It is observable, how the solemn charge given to Timothy (2 Tim. iv. 1.) follows the particulars of the last apostasy of these times. After he had warned us, *in the last days perilous times shall come;* after he had said, *evil men and seducers shall wax worse and worse;* after he had noticed the sufficiency of Scripture (with not a hint of tradition) to perfect *the man of God*, that he might be throughly furnished unto all good works—then for such times, he says, *I charge thee before God and the Lord Jesus Christ, who shall judge the quick and dead at his appearing and kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine.* The nearness aud greatness of the evil and danger should be a stimulating motive to the enlarged use of the present time. And, as fully preparing us against all false teachers, he adds, *for the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they will turn away their ears from the truth, and shall be turned unto fables.* The true remedy of all which is then given. *But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.* 2 Tim. iv. The errors and acti-

vity of false teachers is thus made the quickening motive for our more zealous use of the present season.

7. CHERISHING HOPES OF BEING EXTENSIVE BLESSINGS, well becomes us as another duty of these days. Never in any age were there greater advantages given to the servants of Christ for accomplishing wide and enlarged good. The means of acquiring truth are multiplied on every side. There is an extraordinary and unprecedented supply of the word of God in our land, and increasingly, through Protestant countries. This, of itself, furnishes the chief means and preparations for a great revival. Then what stores have the piety and research of past ages drawn and accumulated from that original treasury! We have the choicest of the Fathers preserved to us, so that we can now read more of Chrysostom's and Augustine's writings, for instance, than most of their contemporaries could; while we have the best of their successors also. We have the collected writings of the Reformers and their successors, in a similar manner placed within our reach, with facility of reference, which those who lived in their very days could not possibly have. We have again the best of the puritan writings reprinted for our use. All the books that have been eminently useful from age to age are now procurable by us. What treasures of knowledge has God thus given to us! The facilities thus afforded to us of obtaining truth are astonishing. Equally so are those of diffusing it, through our country, and through the world. The periodical press, with its annual, quarterly, monthly, weekly, and daily publications, may and shall yet be made use of for the spiritual good of men far beyond our largest expectations. The accelerated mails, whether by railways or steam-vessels, may and shall yet be subservient to the interests of the kingdom of Christ, and the most rapid diffusion of the good tidings through the earth, with a speed exceeding our highest hopes. Every part of the earth is bringing together, in a closeness of contact, and a constancy of intercourse, pregnant with moral consequences of the utmost moment. The earliest scenes of history,

Judea and Egypt, Assyria and Chaldea, are brought, by facilities of communication, as well as by the descriptions of travellers, to our neighbourhood and acquaintance, with a revival of Scripture scenes, and a confirmation of Scripture truth, giving new interest to every page of the Bible.

Our country, blessed with innumerable privileges, is yet eminently the storehouse of blessing for the whole world, and God has given it possessions bordering on every land, and agents in every kingdom that might thus diffuse our mercies through the earth.

Let us then believe that there is more truth in the Bible to enrich the Church and the earth than we have yet attained. Let us gain by prayer and meditation and diligent study in that holy book, fuller and deeper knowledge of God's truth. And then, let us seek to make our Church and our country the largest and fullest blessings to our fellow-men, by diffusing every-where that full light of God's love, which shines so brightly, and burns with such intense ardour in the holy truths of the word of God.

God is graciously, most graciously repaying our Bible, Missionary, and Foreign exertions, by a blessed reaction and real revival in his Church in our own land. Oh ! what a blessing then shall the British Churches yet be to the earth ! Yes, what a blessing shall each faithful Christian, strengthened by Christ, be to his fellow-men in the coming day of tribulation. And though wicked men in their madness, may prevail, for a season, to pull down our Constitution and our Church, and *the Harlot* riding *on the scarlet-coloured beast, full of names of blasphemy,* yet *be drunken with the blood of the saints,* and the tribulation to come, be greater than any tribulation that is past, God is only preparing thereby, in the casting away of the things that are shaken, *that those things which cannot be shaken may remain.* When all the external means of the building are removed, the extent of his own heavenly city, finished by his own hands, full of beauty, and altogether perfect, will at last be seen permanently abiding, for his everlasting worship and glory.

8. Much Prayer is a duty which all that has gone before directly tends to establish. All the great deliverances of the Church have been wrought through prayer. Abraham prayed for Sodom, and Lot was delivered. Jacob wrestled in prayer, and was saved from Esau. Moses prayed, and Israel was spared again and again, and Amalek was vanquished. Samson called on God, and the Philistines were overwhelmed in the very house of their god. And why should I mention David, Solomon, Asa, Jehoshaphat, Hezekiah, Daniel, and Nehemiah? who, mighty in prayer, prevailed with God. The Lord of glory himself, spent the night in prayer; again and again prayed with his apostles, and was heard in that he feared. His apostles trod in his steps, and were thus victorious against all the powers of this world arrayed against the Gospel. How fervent, frequent, and mighty were the prayers of St. Paul! What does he more insist upon than *praying always, with all prayer, praying without ceasing?* Read his Epistles in this one light, the prayers which he calls for, and the prayers which he makes; and you will see how large a part of his ministry was prayer: and that he could say, as well as the other apostles, we give *ourselves continually to prayer, and the ministry of the word.* A time of rebuke and blasphemy, like this, should be a time of prayer, spreading our necessities, even as Hezekiah did the letter of Rabshakeh, before the Lord—2 Kings xix. Isaiah xxxvii. A time of multiplied enemies and impending danger, should lead us to prayer, as it led Israel before their deliverances. Exod. xiv. 10. See also 2 Chron. xiv. 9—12; xx. 2—4. If the Ninevites, by humiliation, obtained a respite of judgment (Jonah iii. 8, 9.) so may the Gentile nations now. If Nebuchadnezzar was advised by Daniel to *break off his sins by righteousness, and his iniquities* by *showing mercy to the poor*, that it might be *a lengthening of his tranquillity*, in similar conduct we shall find the same goodness of our God. Dan. iv. 27. How express are the promises to this effect; Jer. xviii. 7, 8—11. It is observable how much our Lord himself, with special refe-

rence to the last days preceding his coming, urges his people to prayer. *Watch ye therefore, and pray always, that ye may be counted worthy to escape all those things that shall come to pass, and to stand before the Son of Man.* Luke xxi. 36. That *men ought always to pray, and not to faint,* was his direct instruction with reference to this period. Luke xviii. 1—8. *Take ye heed, watch and pray, for ye know not when the time is.* Mark xiii. 33.

There seems, even in God's most explicit and heaviest threatenings, to be a reserve of grace, through which, by true repentance and fervent prayer, the heaviest judgments may be averted. How explicit the threatenings against Nineveh! The very period of executing them was predicted—*Yet forty days, and Nineveh shall be overthrown ;* but the king and his nobles, and all the city, cried mightily unto God, under the bare possibility : *Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not ?* and Nineveh was spared. So, under the New Testament, the Apostle explicitly said he perceived, probably through Divine intimation, that the voyage would be *with damage of the lives* of those in the ship ; yet, after fasting, and doubtless much prayer on his part, he had another Divine assurance—*there shall be no loss of any man's life.* God gave him *all them that sailed with him.* Let none then think that because of clear predictions of coming wrath on the ungodly, it is useless to pray. This is a gross perversion of God's threatenings. They are given to lead us to more fervent prayer ; and the more clearly we perceive the signs and seasons of approaching wrath, the more should we be roused to fervent prayer that it may be averted. A suspended curse over the whole earth—*Lest I come and smite the earth with a curse*—closes the Old Testament ; but the return of the Redeemer, the hope of which closes the New Testament, with the conversion of the Jew and Gentile unto God, at His coming, however fearfully the day of the Lord may burn as an oven to consume the proud and all they who do wickedly, shall at length re-

move every curse, and fill the whole earth with joy and gladness.

All God's most eminently useful servants have been remarkable for the spirit of prayer. Luther spent three of his best hours thus each day. Oh that we could make more sacrifices of inferior things to attend more fully to those most enriching, strengthening, and mighty means of blessing ourselves and others. The bringing us fully to this will be a blessing that will in some good measure make even the day of tribulation a day of joy to the believer, as the burning fiery furnace, with the presence of the Son of God, was no injury but a glory, to Shadrach, Meshach, and Abednego.

Let us then stir up each other to enlarged prayer. Every thing calls us to this. Dangers crowd thick around us and impend heavily over us. If men see them not, it is because they *discern not the signs of the times.* Dangers urge us to prayer. *Out of the depths have I cried unto thee, O Lord.* But there is not merely the fear of evil to quicken our prayers; there is yet more, the hope of the most enlarged good to ourselves, to the Church of Christ, and to the whole world. The promised glories are all to come, and they are all given in answer to prayer. The last throes of the Church are marked by the elect, *crying day and night unto the Lord.* Luke xviii. 7. The glories of Jerusalem are restored by the Lord's remembrancers *keeping no silence, and giving him no rest till he make Jerusalem a praise in the earth.* Isa. lxii. The promise to the Redeemer is express: *Ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession,* (Psalm ii. 8.) And the solemn command with reference to these very days is, *Ask ye of the Lord rain in the time of the latter rain, so the Lord shall make bright clouds and give them showers of rain.* May the latter rain, then, of the Spirit be speedily given to the Church in answer to its united prayer; and though the tribulation, even the great one, (Rev. vii. 14.) distress the whole earth, there shall come out of it *the great multitude which no man could*

number, of all nations, and kindred, and people, and tongues, who shall stand *before the throne and before the Lamb, clothed with white robes, and palms in their hands,* crying *with a loud voice, Salvation to our God which sitteth upon the throne, and unto the Lamb.*

With these duties more immediately relating to ourselves and our fellow Christians, there is a constant duty with reference to all men, to CONFESS THE TRUTHS which God has imparted to us. This is an indispensable duty at all times. *With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.* It has been observed by Vinet, 'Christianity is a testimony or a martyrdom: every Christian is a martyr, and has no other calling upon earth than to *shew forth the praises of him who hath called him out of darkness into his marvellous light.* The disciple of a God who died for the truth ought also to be willing to die for the truth; if not on the cross or in the flames, at least by the perpetual subjection of self-love, and the constant practice of self-denial—if not in his body, at least in the good opinion of his fellow-creatures, whose esteem is deemed a second life, and whose contempt is considered little short of death. Thus the distinguishing characteristic, the primary seal of Christianity is testimony, is confession; and the greatest crime towards God is silence. Still farther, this law of Christianity has become one of the laws of the modern world. It has introduced into it a sentiment by which it is characterised, and of which the ancient world knew nothing, the absolute right which truth possesses over us, and the obligation under which we are laid to suffer and die for it.'*

* See Vinet's Essay on the profession of personal religious conviction. I cannot concur in some of his reasonings, and especially in those on the separation of Church and State; they seem to me just calculated to bring on that miserable condition of those days '*when there was no king in Israel, every man did that which was right in his own eyes.*' The American churches furnish no encouragement to any State to neglect the support of the true religion. (See Essays on the Church.) Vinet's principles seem to me a direct contradiction of Psalm ci. It is painful to see a spiritually-minded and devoted Christian using his best talents, and they are not feeble talents, to strengthen one of the temptations of these days, and to induce men to cast off the national acknowledgment, profession, and upholding of divine truth by the rulers of every country, as if the great essentials of the Gospel were not clear and

The same writer observes, 'We are debtors of religious truth to our brethren as soon as we ourselves become acquainted with it, debtors too in the strictest sense of the term, for properly speaking the truth is not the exclusive property of any one. Every good which may be communicated by its possessor without impoverishing himself cannot remain exclusively his own. . . . How much more does this hold good of a blessing which is multiplied by division, of a spring which increases in proportion as it expands. Nothing so strengthens our conviction of a truth as the sacrifices we make on its behalf, and nothing renders it dearer to its possessor than the benefits which it diffuses.'

This general duty becomes the more urgent when iniquity abounds, and the love of many waxes cold. Now is the time for gaining special blessings by special faithfulness. Matt. x. 32, 33. Rev. ii. 9, 10.

It is to the believer an unspeakable advantage that he has in the word of God an infallible guide, given him by God himself, a clear and full light to shew him the truth which he has to gain and possess as his own, and then to confess and hold forth to others. Against all the wisdom of this world, and all the attainments of learning, and all the powers of intellect and of genius, we can present this heavenly shield. Well grounded and established in God's truth, nothing can overthrow the truth which the believer confesses. However simple and unlearned, however feeble in his natural abilities, however foolish in the eyes of the world, (1 Cor. i. 26—28.) he can take the shield of faith, and with it be able to quench all the fiery darts of the wicked. Eph. vi. 16. Only *be ready always to give an*

sure, and governors were not responsible to God for using the talents, dominion, and power which God has given them, to the advancement of truth, clearly revealed. I do not wonder indeed at this, looking at the state of Establishments; but the gospel is not to be charged with the fault of its professors by a Christian man. I do not also wonder either at his dissatisfaction with his work in a closing prayer, and his saying, 'I have pursued it without joy and without love.' Surely the joyful anticipations of the prophets, "Kings shall be thy nursing-fathers, and their queens thy nursing-mothers." Isa. xlix. 23; lx. 10—16, might have led this able and devout writer to suspect his own principles.

answer to every man that asketh you a reason of the hope that is in you with meekness and fear, having a good conscience, and you need not dread the mightiest giants of this world only. They have not that inward testimony which God has given to you. 1 John v. 10. *I believed, and therefore have I spoken;* the feeblest may be, and very often is thus God's instrument for conveying truth to the mightiest.

We shrink, however, continually from this duty of confessing the truth. A false shame, the love of ease, the fear of offending others, the idea of the hopelessness of it, shrivel up our profession of the faith. Probably in no case whatever is an honest confession of truth made without some benefit. In innumerable cases, though there is a heavenly wisdom of unspeakable value, profitable to direct us, our consciences may far more justly condemn us for silence, when God in his providence has given us a full opportunity of acknowledging his truth, and avowing our convictions, than for rashness in forcibly intruding it before unwilling ears. Had the real Church of Christ but been faithful to this duty, it must have passed through more bitter conflicts at first; but how many would it have been spared, and how different would have been the present state of Christendom! Let us, then, deeply impress on our hearts the danger of denying Christ, and the blessedness and glory of confessing him (Matt. x. 32, 33.); and earnestly pray that we may be bold in our God at all seasons to speak good of his name, and to testify whose we are, and whom we serve.

Let us especially take heed NOT TO RETURN AGAIN TO THE CORRUPTION AND APOSTASY FROM WHICH GOD HAS ONCE SO GRACIOUSLY DELIVERED US. The semi-Popery of many in Episcopal Churches is peculiarly dangerous to themselves, their Church, and their country. It is to admit again the unclean spirits, from which we had been cleansed. Matt. xii. 45. It is to bring upon ourselves the last plagues to be inflicted for the sins of Babylon. Rev. xvi. 13, 14; xviii. 4, 5.

Oh, let us look to something far higher and better than

Popery can give : let all the claims of Popery to an infallible priesthood ; let all the claims of despotism to superhuman attributes ; let all the fictitious exaltation of human authorities, and the way in which this meets so many minds and desires, only strengthen our assurance, that by and bye we shall have a High Priest on his throne, and a kingdom, and a glory, which will satisfy all the longings of the inward spirit of man, in the very way our God would have them satisfied ; and let us patiently wait his appointed time, in a perfect assurance that none of them who *wait for him shall be ashamed.*

In the meanwhile, let us not be ignorant of the devices of Satan. Let us not build again that stronghold of the enemy in our country, which, through God's mercy, was once overthrown.

By faith the walls of Jericho fell down, and through faith our blessed Reformers overthrew in our land all the bulwarks of that great city, which has been the chief impediment to the triumphs of the kingdom of Christ. Those walls could not be built again without bringing the fearful curse upon any who rebuilt them, which, when the city had been overthrown, Joshua pronounced, *Cursed be the man before the Lord that riseth up and buildeth this city Jericho.* Surely those who are now seeking to rebuild Popery in this country, are incurring such a curse. They will have a fearful account to give of the evils which they are introducing among their fellow-men. The curse was exactly accomplished (1 Kings xvi. 34), and the record of it is preserved as a solemn warning to guard us from similar acts of seeking to restore that which God had doomed to destruction. The whole course of the Apostasy of Rome has this tendency ; and I deeply feel that it is the duty of every faithful minister and servant of Christ openly to testify against it, and to resist it. I cannot view the proceedings of those who sympathize with Rome as advancing the glory of the Church of Christ, but rather look at them as again polluting her garments in the mire of this world.

It becomes impossible, under such teaching, for a distressed conscience to find Christ, and salvation, and peace.

There are SPECIAL DUTIES AND MEANS of fulfilling them for special seasons and difficulties. As in the parable of the supper, when they that were bidden in the ordinary way refused to come, the servant was charged, *Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind ;* so now, in these perilous and last times, no delay must be made ; men must be sought out in all their retreats, and brought into the Gospel feast ere it be too late.

Hence many admirable Societies have been formed.

In the view of the great, extended, and urgent necessity of London, as an important present temporary means of generally meeting its destitution, the London City Mission was first formed. Its object was, by the union of all Christians, holding vital truth, to extend the knowledge of the Gospel among the inhabitants of London and its vicinity. This union is founded, as may be seen by its rules, on the common acknowledgments of those great doctrines of the Gospel, which all the true followers of Christ, of every country, and in all denominations, have cordially received and openly confessed, and which mark the real union of the Church of Christ in every age. I know no difficulty on principle, apart from practice, in joining the London City Mission, which would not apply to those Societies. I join them all on the great scriptural rule, *Whereto we have already attained, let us walk by the same rule, let us mind the same thing ;* where the apostle calls those having unity of mind and of acknowledgment of the truth, to an united and mutual co-operation up to the limit of their present attainment.

But, should there be a scruple respecting this Society, thanks be to God, a similar one of Lay Scripture-Readers, as well as District Visiting Societies, have been formed in the Church of England under the sanction of the Bishops of London and Winchester.

We may see the warrant for such exertions in consider-

ing the objections made against them. One is of this kind; it is AN USURPATION OF MINISTERIAL FUNCTIONS. The ministry, with a very limited exception of a few spiritualizing Christians, who see not the large wisdom and love of Christ, in such an institution, is universally allowed to be Christ's appointment. Whatever their differences as to its orders and privileges, the general body of the Church are satisfied that it is sinful to usurp it uncalled. The testimony of Scripture is indeed clear on this point. The directions to Timothy as to the character of those to be appointed to the ministry in the Church of God, and the solemn charge given to him before God and the Lord Jesus Christ, and the elect angels, to lay hands suddenly on no man (1 Tim. iii. 1—5; v. 21, 22), furnish plain principles for our guidance.

But there are spiritual duties prior even to ecclesiastical claims, however solid these claims may be; and these duties are recognized both under the law and under the gospel. It is important to make this clear. The law of God has expressly given this solemn direction (Lev. xix. 17), *Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.* The command also, *Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them; thou shalt in any case bring them unto thy brother*, interpreted by the light of the New Testament, which teaches us that God says these things for a higher end than what is first apparent, even for our sake (1 Cor. ix. 9), applies to this case, and proves that Christians should not see their brethren wandering in sin without using every means to reclaim them.

The Gospel of Christ yet more fully and explicitly proves the same thing. Our Lord has made the case plain. When the apostle John, full of zeal for the unity of the Church in his own communion, came to Christ and said, *Master, we saw one casting out devils in thy name, and he followeth not us, and we forbade him, because he followeth not us*, Jesus, our Lord, replied, *Forbid him not, for there is no man that*

can do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part. Mark ix. 38—40. The *true yoke-fellow* of the apostle is explicitly entreated, *Help those women which laboured with me in the Gospel.* Phil. iv. 3. All Christians are charged to *exhort one another daily while it is called to-day, lest any be hardened through the deceitfulness of sin.* Heb. iii. 13. And to *shine as lights in the world, holding forth the word of life.* Phil. ii. 15, 16. It is then no usurpation of ministerial functions, but a solemn duty on all Christians, to seek to render most effective aid to the ministry by personal exertions, such as they have ever been called to, in diffusing the spiritual blessings which they have themselves received among their more benighted and ignorant fellow-men. And in proportion as the occupations of this world necessarily take up their time and hinder their personal exertions, and the vastness of the destitution requires urgently prompt aid, it is the duty, in my conviction, of all Christians who have the means, to support those who are willing to give all their time to so truly a Christian and benevolent an occupation, full of such difficulties and sacrifices, as warning sinners to *flee from the wrath to come.*

An objection is made to such Societies as the Bible, Religious Tract, and London City Mission, that it is AN UNNATURAL UNION OF CHURCHMEN AND DISSENTERS. There are, it is to be feared, two classes of persons with whom it would be useless to reason on this point ; ecclesiastical formalists, who count Dissenters out of the pale of salvation, and latitudinarians, who count truth and error indifferent, and ecclesiastical order an incumbrance. But serious Christians, who can see and hail the presence of Christ's Spirit in other communions of Christians, and yet feel the high importance of ecclesiastical order and obedience to Christ's visible ordinances, may feel scruples, especially when divisions are so many, and contentions strong and bitter, as, alas ! they have been in our day. Yet one simple thought may suffice to those who see and feel the presence of Christian life and devotion in Christians of other com-

munions. Oh, may the thought penetrate the bosom of every truly conscientious Christian of all denominations, and ever pervade our hearts and our lives! If the Spirit of Christ bears with us *all*, teaches us *all*, sanctifies us *all;* if the Spirit of Christ abides with true Christians of various denominations, but all holding the Head, though often, perhaps, through their infirmity or error, engaged in works that are really evil, much more may we unite with them in a work good in itself, and now urgent and imperative from the pressing evil all around us. Nay, may not a refusal to do so be a grieving of the Spirit, and thus a real hindrance to our own spiritual progress? This is, indeed, an evil to be especially dreaded. Nor can I but hope that this union of effort may be attended with unlooked-for and enlarged blessings, instead of those evils, the apprehensions of which have filled the minds of some devoted servants of Christ. Thus, perhaps, our union in truth and works of love, especially in the period of those last trials of the Church of Christ, which are manifestly approaching, may triumph over the disunion springing from error, and so perhaps God may at length, in the midst even of fiery tribulation, work out all those errors themselves, which, like scum, now mingle with our differing sentiments, and defile us all.

God Almighty grant indeed this blessed issue, to the comfort of his Church and the good of the whole earth, that all the union thus begun in mutual forbearance and grace may ripen into perfect knowledge and perfect glory. When all the names of the tribes of Israel were joined in the one breast-plate worn by the High Priest when he went into the Holy of Holies, there was light and perfection. It is the prayer of our great High Priest for his people to his heavenly Father, that *they may be one, even as we are one, I in them, and thou in me, that they may be made perfect in one, that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.* Oh when shall this be realized! the Lord hasten the day when our great High Priest shall thus at length have to present all his people,

united as one, before the presence of His glory, with exceeding joy.

Several other important and energetic efforts have been made. Those for temporal relief are such as those formed under the patronage of the zealous Bishop of London for visiting the poor in each parish ; for providing places for bathing and washing, and those for providing better dwellings for the poor, and the other plans for allotments in the country ; as well as those for spiritual relief by multiplying Scripture readers and other similar plans, both show the awakening of the Christian Church to these duties and give all wide opportunities for doing good.

In all these, we NEED CHRISTIAN SELF-SACRIFICE.

No good is to be done without effort and self-sacrifice, nor even without reproach from men ; a season of temporary contempt generally preceding true glory. The case of Jonah is full of instruction. In considering some sacrifices of things which hinder our doing good to those spiritually ignorant,—

First, PERSONAL SACRIFICES. While Jonah was waiting to see *what would become* of Nineveh, *God prepared a gourd*, that it might be a shadow *over his head, to deliver him from his grief.* So *Jonah was exceeding glad of the gourd.* But when the gourd withered, he was so angry as even to wish to die. He manifested more care for his gourd than for Nineveh. Oh, my brethren, does not this condemn some among us ? How many in this metropolis are content with their comforts, luxuries, and enjoyments, while the bodies and souls of their fellow-citizens around them are exposed to present and endless ruin ! Far different was the mind of Christ. Though he was rich and in full joy in the heavenly mansions, he pitied us in our low estate, and at the most costly sacrifices redeemed us from evil. If we have really the mind of Christ we shall make personal sacrifices for the good of others. The Lord himself impart this his own spirit to us all.

SACRIFICES OF PREJUDICES are also needed. Jonah was a prophet not of Judah but of Israel ; yet after the

separation of the ten tribes, and their falling away from the worship of God established at Jerusalem, Jonah was raised up from among them, and sent of God to preach to Nineveh, and blessed in his ministry there. Let us learn hence to rejoice heartily in all good done, not only in our own communion, but also by agents of other communions. God does not ask our consent whom he shall employ for his works of mercy. Nineveh was an idolatrous city, full of wealth and full of wickedness, so that Jonah fled from the unwelcome commission, and yet this city was brought to repentance through his labours. Let us then sacrifice all our prejudices, and not shrink from seeking to benefit, by pious Societies, the greatest outcasts from spiritual blessings, and to teach and profit and save those in a state most repulsive to our taste and feelings.

Thirdly. This history may teach us also that SACRIFICES SHOULD BE MADE OF THINGS SEEMINGLY SPIRITUAL. In his compassion for Nineveh, the God of truth himself so words his message that in the event he seems to a careless view to have announced a falsehood; *Yet forty days and Nineveh shall be overthrown;* the very sending of the preacher, the very warning of the danger when really believed, being enough to raise in the minds of the Ninevites the idea of a reserve of mercy, and to suggest the true hope, *Who can tell if God will turn and repent; and turn away from his fierce anger, that we perish not?*

In his compassion for Nineveh, the God of holiness sends a warning to that city. The messenger, feeling the difficulty of his office and the offensive character of the message entrusted to him, and also the infinite compassion of God that might move him to spare the city, first refuses to deliver the message; and then, after he had been brought to execute his commission and it has accomplished the gracious designs of holy love, is so jealous for the appearance of truth, that he grieves in the very act of sparing mercy, and is displeased with the very goodness that triumphs over the threatening,—the *mercy* that *rejoices against judgment.*

What a moral lesson is this to us! How should we, my brethren, be content to sacrifice our spiritual shows to the reality of Christian compassion and holy love! How should we be ready to sacrifice our show of great ecclesiastical orderliness and propriety in renouncing connection with Dissenting brethren; our show of penetrating foresight in discerning possible abuses and evils; our show of dignity in using none but a refined and learned agency, if only our heart bear us witness that our single view is the salvation of sinners and the glory of Christ our Lord. And thus our Dissenting brethren also may be equally ready on their part to sacrifice their fancied simplicity of Church government, their imagined purity of Divine truth and worship, in contrast with the supposed formality of all Established Churches, if only their hearts bear them witness that their eye also is single for the salvation of man and the glory of the Redeemer. How many a personal comfort, how many a prejudice, how many even ecclesiastical distinctions and forms, needful now as the scaffolding of Christ's unfinished temple, will soon, in the quickly-approaching day of the Lord, pass away like Jonah's gourd that perished in a night; but a soul, an immortal soul, rescued from sin and eternal ruin, is an everlasting trophy of grace and the triumph of Divine mercy.

Let us each then IN OUR RESPECTIVE SPHERES make sacrifices for saving souls. Let warm-hearted servants of Christ, who live in parishes comparatively well provided for in spiritual privileges, according to that rule of subjection and submission to each other which characterizes the Gospel, rather seek to strengthen as much as in them lies the work done by the already-appointed ministry of means and local institutions in places where efforts, where large efforts are making, and give the more help where none are made. Let all know, how to bear with even the rashness of conduct and want of sound judgment in efforts that, however mingled with infirmity, spring in the main from a zeal for saving souls.

Let laborious, self-denying, and faithful Lay-agents be

prepared on their part also to make sacrifices of another kind than perhaps they anticipated. Labouring in the midst of a parochial system, though in the cases where they labour it be on all sides acknowledged to be wholly inadequate to the wants of the population, yet will it require much grace and humility, patience and forbearance, submission and subjection to constituted authorities. Let Christian love be paramount, otherwise it will be easy to fall into many evils even from the ardour of mind for the salvation of others. Most important is that holy wisdom and patient love which rather abstains from executing promising plans of immediate good, if delay is likely to open yet wider fields of blessing and avoid needless provocation ; which quietly waits on God's providence, and then, when he has opened the door, firmly, boldly, and zealously enters, and wisely and steadily labours through evil report and good report for him. Such labourers God has given. May he increase them more and more.

What motives have we in the Gospel for this ? Foremost let us ever place, as all-sufficient to move the Christian heart, the love of that blessed Redeemer who died for all, that they which live, should not live unto themselves, but unto him who died for them. The whole incarnation, life, and sufferings of our blessed Lord and Master Jesus Christ, was one continued, uniform, grand self-sacrifice. From his descent here below to his death, he gave up riches, honour, joy, and greatness, wholly without compare, to endure the deepest poverty, shame, sorrow, and humiliation, even to the cross, for the salvation even of the chief of sinners. Observe throughout his unwearied patience, his returning good for evil, his thoughts of love and prayers for his murderers, and his messages of mercy after he had been slain, which were, even to begin among those by whom he was crucified. What a motive here !

If anything further were wanted to stir up our minds to make sacrifices, we have it in the hatred of Satan as manifested to the work of missions, by all the labours and the very upbraidings of the present leader of the infidel band

in this country. Hear his own words, delivered in the Hall of Science, in New York, but published widely in this metropolis. In his own self-complacent style of boasting, regardless of all the full answers which his infidelity has continually received, and thinking only of his own importance, as if he were indeed some great one, full of new discoveries of light and goodness, and to be attended to at the neglect of everything else, this boasting infidel, in the spirit of his vain glory, thus addresses his audience :—

'I impeach the clergy of a breach of trust. What are they paid for if not to stand in the breach when the Church's infallibility is besieged and her soldiers won over to scepticism? They cry out incessantly about the attacks we have made and the breaches we are effecting. They noisily lament that twenty thousand persons in this city of New York alone, have forsaken the truth to follow after a delusion. They see that here night after night hundreds flock together to hear what they are pleased to call the word of perdition. They know, or ought to know, that here the advocate of orthodoxy is treated with courtesy, nay, with indulgence. Yet with one single occasional exception, not one of the Church's hired servants ventures into the arena. All, while they confess the danger, shrink from the encounter. They call for thousands after thousands to stop the opening of the flood-gates of infidelity ; but here where the flood-gates are opened not one of them is to be seen. While with laboured ostentation they proclaim aloud their missionary efforts to convert the Hottentot and the New Zealander, here at their very doors, they sit still, and look on, and suffer heresy to proceed unchallenged, and to exhibit her arguments without refutation. I impeach, therefore,' continues this infidel leader, 'the clergy of this city of a breach of duty. It was their duty to be found here among us ; to defend from this spot their Scripture and its doctrines, to utter in your ears and for your benefit, the arguments they idly repeat to others who have already got religion, and therefore need them not. It was their duty to save, if human efforts could

save, your souls, my soul, the souls of all sinners and heretics, (so called) that ever entered these walls. Our souls are as valuable, surely, as a Hottentot's ; our creed is, at the least, as infectious as theirs. It is a mere affectation of zeal, therefore, to take passage for the Cape of Good Hope, and leave unattacked the Devil's stronghold—so they nickname it—within a stone's throw of their own pulpits. Such conduct evidences a lack of boldness or of honesty. It brings into view a craft that has neither plain dealing, generosity, good temper, good courage, nor any of the nobler virtues to recommend it. By their deeds ye shall know them, said the Reformer of Nazareth, and most advantageously do we know priestcraft.'

Thus upbraids the infidel ; and, indeed, boasting infidel you say truly your creed is infectious ; it is full of pestilential and deadly poison, and multitudes perish from it, but our High Priest lives and will yet stay the plague. Yes, boasting infidel, your reproaches have some ground of truth, but the disciples of that Redeemer whom you scorn, will return prayers for your scoffs, and be roused only the more to send forth far and wide, both at home and abroad, those blessed doctrines of the God of holy love, which you in your blindness and hardness of heart would tear away from a perishing world. Yes, boasting infidel, notwithstanding all your scoffing, we profess our belief in the Lord Jesus Christ, and our expectation of his coming again speedily in the glory of his Father to our world. Soon that same Jesus, whom you are denying and crucifying afresh, *will be revealed from heaven with his mighty angels, in flaming fire, taking vengeance* on such as you glory in being, even on *them that know not God, and that obey not his Gospel.*

This Saviour we confess, and make known our hope in him, and of this hope we shall never be ashamed, for his love is shed abroad in our hearts by the Holy Ghost. And if called to tribulation, we trust that he will give us grace to *glory in tribulation also*, for we are fully assured that *the sufferings of this present time are not worthy to be compared*

with the glory which shall be revealed in us. Soon we shall stand before the Son of Man; soon his faithful servants will receive his approval and partake of his glory, and this bright hope shall animate us to present sacrifices, patience, and forbearance, and be as an helmet of salvation to our heads in all the coming conflict with the powers of darkness.

With all the earnestness of one who feels the perils of the times through which we are passing, the speedy breaking up of all worldly ease and security, the unutterable danger of immortal beings at our very doors, wilfully neglecting God's worship, and of probably a yet greater number without the true and full blessedness of the Gospel; of one who feels the tremendous responsibility of Christians living in this scene, and having the means of saving souls from this death, we call every reader to exertion. By the unspeakable blessedness ever connected now with being a blessing to others, in that near glory to which all sacrifices and sufferings for the truth are but the path, I say, by all these unspeakably great considerations, we call on each to make sacrifices for help in so vast a necessity. Oh, let us cheerfully aid Societies which labour in direct, prompt, and immediate application of the only truly effectual means of help, the making known of the Gospel of Christ individually and personally, to the hearts and consciences of vast classes of those neglecting this great salvation, in the most destitute and dark parts of our metropolis, our country, and the world.* Let us joyfully surrender all that is merely personal, all that is only prejudice, all that has but the show of spirituality, that the myriads of dying

* Most cordially do I rejoice in all other religions institutions, whether among Churchmen or Dissenters, aiming to remedy the spiritnal ignorance of London, as far as they act in godly simplicity and sincerity to make Christ known to those that know him not. In the Church of England, there are those valuable Societies, the Additional Curates, Pastoral-Aid, and District Visiting Societies; and among all classes of Wesleyans and Dissenters holding the Head, there are actively useful Societies. While Sabbath Observance Societies, Sailors' Institutions, Tract Distribnting Societies, have, throngh the mercy of God, been greatly multiplied amongst us, a noble and yearly increasing list is presented yearly of the anniversaries of these Societies. Let us give God all the glory, and be greatly encouraged by the zeal and love which we behold in so many brethren, and be ready to assist every good work, *not being weary in well doing; for in due season we shall reap if we faint not.*

sinners around us may be taught their danger and their refuge, may flee from the wrath to come, and find salvation in the Lord Jesus Christ! What though we be misrepresented and reproached, and even have to suffer many things, we may rejoice and be glad if we are partakers thereby of that which all God's servants have passed through. In diffusing the Gospel, we may take the apostolic encouragement, *Wherein I suffer trouble as an evil doer even unto bonds, but the word of God is not bound. Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory.*

Before closing these remarks, freely made on general sins and general duties, the author would not withhold the confession how often he himself has partaken of the evils which he points out in others, how often he has failed in the duties which he recommends to them. He prays, that he and his readers may be kept from the spirit of the Pharisee, who saw the defects of others, and discerned only good things in himself. He prays, that he and his readers may have the penitence of Daniel, in the free confession of their own participation in national sins. Oh, may we all return to God with his humiliation, who said, *We have sinned and have committed iniquity, and have done wickedly, and have rebelled even by departing from thy precepts and from thy judgments. Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. O Lord, righteousness belongeth unto thee, but unto us confusion of face, as at this day.* Dan. ix. 5—7. And specially are all in the ministry called upon to this humiliation: *Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach.* Joel ii. 17. Were there to be anything like a national humiliation of this kind, what a deliverance out of all difficulties and dangers would these British Isles receive from our God, and what a blessing might we be made to the whole earth! May it yet be so! Let every reader join in the prayer!

CHAP. V.

THE HOPE OF THE DIVINE FAVOUR AND BLESSING IN FULFILLING THESE DUTIES.

Oh, how GREAT IS THE GOODNESS and compassion of OUR GOD ! Christians do not, when they look at the wickedness and apostasy of man, and at the signs of judgment hanging over us, and at the plain threatenings of the word of God, fully realize *the riches of his goodness, forbearance, and long-suffering*. We may see, in the case of Nineveh, how threatened judgment may be suspended and delayed year after year, and yet may be finally executed, when warnings cease to have effect, and wickedness is full. In the same way God has now been gracious to Christendom. Looking at its wickedness, we might be ready to expect immediate judgments, but he yet waits for the repentance of the wicked. *Therefore will He wait that he may be gracious unto you, and therefore will he be exalted that he may have mercy upon you. For the Lord is a God of judgment ; blessed are all they that wait for him.*

But let not any reader be ignorant of God's design in this long-suffering ; it is *his goodness leadeth thee to repentance*. For this the harvest returns, for this insubordination and lawlessness are again and again repressed, for this peace prevails over a divided and distracted world, for this the elements of war and discord are restrained and the tempest of divine wrath is withheld ; *the Lord is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.*—How vast and comprehensive his love : *not any perish—all come to repentance !* Oh, let none trifle with such long-suffering, let none bring upon themselves by impenitence and hardness of heart the long-predicted

judgments of his fiery indignation which shall devour his adversaries. He has set a refuge before us, where we may be securely sheltered and happy for ever.

Do you ask what that refuge is? It is one freely provided, all-sufficient, and all ready for you. You may by faith joyfully realize it and say, *Behold, God is my salvation, I will trust and not be afraid: for the Lord Jehovah is my strength and my song, he also is become my salvation.* Isa. xii. 2. God himself is your refuge and your Redeemer. *God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* He has made atonement for our guilt, he has put away our sins by the sacrifice of himself. Believe and live. Only give up all your vain and worldly confidences, for every refuge of lies shall be swept away. *Treasures of wickedness profit nothing; riches profit not in the day of wrath, but righteousness delivereth from death.* Prov. x. 2; xi. 4. Earthly wisdom is vain to rescue you from Omnipotence. There can be no safety, no happiness for the creature while offending the Creator and at enmity with him. What a mercy then is it that there is such a free, such a suitable, such a full salvation for the most guilty, open to all, and that whosoever will, may take of the water of life freely.

The all-sufficient refuge from all the dangers which have been set before the reader, is declared in the word of God. *Let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee; for thou, Lord, wilt bless the righteous; with favour wilt thou compass him as with a shield.* The 46th Psalm is a guide in these times. *God is our refuge and strength, a very present help in the time of trouble.* If we do but gain on our foreheads the divine seal of the Holy Spirit now, (Eph. i. 13, 14. Rev. vii. 3.) we shall be preserved from the great tribulation, and stand with the servants of the Lamb in his glory. Rev. xxii. 3, 4. The 90th Psalm is full of comfort to us. The 32nd of Isaiah sets before us our Lord Christ as a *hiding-place from the wind, and a covert*

from the tempest, and contains the promise, *My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places, when it shall hail, coming down on the forest, and the city shall be low in a low place.* It points out the character of his people as truly liberal, devising liberal things, established thereby, and sowing beside all waters, and so shews us both the character and the safety of God's children. Chambers of safety as from the deluge for Noah in the ark, and for the children of Israel from the last plague of Egypt within the blood-sprinkled lintel and door-posts, will be provided for the children of God. They will hear, and they will obey the voice, *Come, my people, enter thou into thy chambers, and shut thy doors about thee, hide thyself as it were for a little moment, until the indignation be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity.*

Amidst the thick darkness of those days, and the fearful scenes of the indignation of God's anger, and with the flame of a devouring fire, with scattering and tempest and hailstones, when the cry is heard, *Behold the name of the Lord cometh from far, burning with his anger, his lips full of indignation, and his tongue as a devouring fire*: In that very time, when *his breath as an overflowing stream shall reach the midst of the neck, to sift the nations with the sieve of vanity, and there shall be a bridle in the jaws of the people, causing them to err :* God has made that most faithful and beautiful promise to his own people, *Ye shall have a song, as in the night, when a holy solemnity is kept and gladness of heart, as when one goeth with a pipe, to come into the mountain of the Lord, to the mighty one of Israel.* Isaiah xxx. 27—30.

The Lord has ever a reserve of mercy to those who truly call on his name. We may see this in the history of Jonah, and especially when He thus pleads with him : *Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow ; which came up in a night, and perished in a night : and should not I spare Nineveh, that great city, wherein are more than sixscore thou-*

sand persons that cannot discern between their right hand and their left hand; and also much cattle? How inexpressibly vast beyond all our thoughts, how infinitely high above all our ways, is the love of God our Heavenly Parent! The book of Jonah furnishes a very striking proof of this love. While it has been a peculiar object of infidel scoffing, it is especially marked by the depth of Divine wisdom, and the fulness of Divine love. Jonah's own history is, in the New Testament, made the type of the death and resurrection of our Lord Christ, and the sure ground of a world's hope and salvation. Jonah's preaching to Nineveh, the vast metropolis of Assyria, is also the pattern of the gospel message of God's grace and love to all men, conveyed by the ministers of Christ to the end of time, and of the gracious effects produced by that message where truly believed. This book closes with a most lively contrast between the feeble, partial, and limited love of God's faithful people and messengers, and the boundless compassion and grace of our God himself, even where men's wickedness has come up before him.

We have placed before the reader the awful apostacy of Christendom, and the many sins of our country. Yet there is hope. I found this hope FIRST ON THE DEEP COMPASSION OF OUR GOD.

This is no ground of presumption. Nineveh had deeply repented, and the king humbled himself, and the people, from the greatest even to the least, put on sackcloth and fasted, and cried mightily unto God, and turned from their evil ways. We must not suppose that because Nineveh was spared, London, or Britain, or Christendom, may therefore safely continue its present course of sin. Oh, that sinners here and everywhere had but their eyes opened to see the true reason of their being spared, and the power of that appeal, *Despisest thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance?*

The large compassion of God to sinners may be seen in many respects.

1. THE GREATNESS OF THEIR DANGER.—Sin in every instance is full of danger. Its wages is death in every case. And *all have sinned and come short of the glory of God.* But sin in professing Christians, having around them the light of Divine truth, and living where the love of God's only Son dying for sinners is continually proclaimed, is peculiarly aggravated and dangerous. Thus our Lord shows that it will be more *tolerable for Sodom and Gomorrah in the day of judgment than for that city* which refuses to hear the ministers of his word. Matt. x. 15. How solemn is such a testimony to a country like ours, where such multitudes are refusing to hear that word! Their spiritual opportunities are very great. Beyond perhaps almost any other place, and London beyond most of the capital cities of Christendom,—and yet hundreds of thousands there totally neglect all public worship. Over these in this danger the merciful eye of infinite and fatherly compassion is yet intent, sparing them that they may yet be saved. Christians have learned to *account that the long-suffering of our Lord is salvation.*

THE NUMBER OF THOSE NEEDING THIS COMPASSION may irresistibly prove to us the tender pity of our God. In the beautiful parable of the shepherd and the lost sheep, in his going after it in all its wanderings, and seeking it till he finds, we are taught the compassion of the good Shepherd over one lost sinner. If one lost sheep engage all this thought and care, how much more tens of thousands and hundreds of thousands. He has made and sustained, he has nourished and constantly provided for the wants of those millions in Christian lands who have totally neglected all public worship and acknowledgment of his name, and who now live as without God in the world. They subsist only at his will, through his power, and upon his bounty, and yet they daily and hourly reject him, dishonour him, disown him, and with a high hand rebel against their Maker; and he spares them yet a little longer, if peradventure they may repent and be saved. Oh the deep compassion of our God!

His LOVE AS CREATOR illustrates the same compassion to all men. Very remarkable are the closing words of the book of Jonah,—*also much cattle. Doth God take care for oxen, or saith he it altogether for our sakes? For our sakes no doubt this is written*, that we may see the largeness, extent, and depth of his love as Creator. *His tender mercies are over all his works.* How much more then is that mercy, free, and rich, and full, to immortal souls gathered in hundreds of thousands together. Think not that there is any straitness or partiality in the Divine love. Our Saviour has specially guarded us against this thought. *Your Father which is in heaven, maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. He giveth food to all flesh, for his mercy endureth for ever.* We may be quite sure He feels an infinitely deeper interest than any fellow-creature can, in the salvation and blessedness of those whom he has himself created, and whom their own wilful sin has made miserable.

His GRACE AS REDEEMER manifests the same compassion to sinners. *God hath commended his love to us, in that while we were yet sinners, Christ died for us. It hath pleased the Lord to bruise him, he hath put him to grief.* Wonderful thought! *God so loved the world that he gave his only-begotten Son to live, to suffer, to bleed, and to die, as a ransom for our sins.* Amazing love! God's own co-equal Son, the brightness of his Father's glory, the express image of his person, in his pity and love beyond compare, left all his heavenly glory, came in our nature, was a man of sorrows, was nailed to a tree, bearing there in his own body our sins, lay in the grave, and then rose again for our justification. The measure of God's pity for man, and his love to us sinners is this—the sufferings, the tears, the strong cries, the agony, the bloody sweat, the crucifixion of our Lord Jesus Christ, the true God manifest in the flesh. Oh, how great is his compassion to the wilfully ignorant, to the open Sabbath-breaker, to the most vile and the most guilty; when for them the Lord Jesus Christ shed his own most precious blood! Never shall we look

on our fellow-sinners in the fulness of the Divine pity, and in the depth of their sinfulness, and the true extent of their danger, but as we view them perseveringly neglecting this great salvation, treading under foot the Son of God, and yet spared with prolonged mercy, because God is not willing that any should perish, but that all should come to repentance.

His favour to us nationally may farther show his great compassion. Ours is a Christian land, long favoured of God, rescued early among those heathen nations which have been delivered out of Pagan idolatry. And when we sunk again into Papal superstition and the apostacy of the harlot Church, God again appeared for us, and amidst mighty obstructions, and through marvellous means, he again rescued us early out of Popery, and enabled us to retain pure doctrines in primitive simplicity. If David had to say of Israel, *He showed his word unto Jacob, his statutes and his judgments unto Israel, he hath not dealt so with any nation;* much of this we can say of Britain. God's mercies to us have been very peculiar and eminent, and we have been remarkably his professing people among the nations of the earth. God, in looking back on his past mercies to Israel, and their call out of Egypt, and their still being bent to backslide, says, *How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim?* those two cities of the plain that were overthrown with Sodom and Gomorrah. *Mine heart is turned within me, my repentings are kindled together.* To see those who have been in past days so highly-favoured, forsake their own mercies, slight and disregard all God's peculiar blessings bestowed upon them, and throw away in careless indifference their best privileges and advantages, moves the divine compassion. You see this mind in our Saviour weeping over Jerusalem, saying, *If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace! but now they are hid from thine eyes.* See here God your Saviour, mourning with deep sorrow over the approaching destruction of his

own city, and using to the last every effort that they might know the time of their salvation. Oh, the tremendous sinfulness of sin! Oh, the exceeding malignity and stubbornness of evil; what but omnipotent grace can finally triumph over it!

See here, then, the mind of God, full of tender pity and bowels of mercy, even for those going on in sin. In the same mind let us regard our guilty fellow-creatures: *Be ye merciful, as your Father also is merciful.* He has cared for this country from the beginning; he has from age to age raised up here faithful witnesses even unto death for his truth; he knows all his past grace to it, and the firm stand here once made against Popery, and Latitudinarianism, and Infidelity; he bears in mind its many faithful ministers and people in former days as well as those now labouring here, with all its present privileges and blessings, and its neglect and abuse of them in worldliness and dissipation, ungodliness and abounding wickedness. And seeing all this, he yet spares it and yearns over it in tender pity.

Great, indeed, is the reason we have, both from prophecy and present Providence, to fear that as it was finally in the case of Nineveh, and in that of Jerusalem, all this compassion will be perseveringly despised by the great mass of our country, and thus their wickedness will bring down those just and awful judgments which consume and destroy wilful transgressors persevering in their sins, in order that the earth may at length be full of the knowledge of the Lord. But, in the midst of those judgments on the wicked there will be a sure and complete salvation and deliverance of God's own elect, who cry to him day and night; yes, of all those who turn to the Lord now. *Turn ye, turn ye, for why will ye die?* Every thing around us may teach us that this time of the great tribulation and the return in glory of our Redeemer is hastening on. May we ourselves, my brethren, be among those who *watch and pray always, that we may be accounted worthy to escape all those things which shall come to pass, and to stand before the*

Son of man. And while the day of grace continues, let us hope everything and attempt everything for the salvation of those around us, making continual *prayers, supplications, intercessions, and thanksgivings for all men.*

The hope of the Divine blessing may, however, be drawn from various sources.

THE UNWILLINGNESS OF GOD OUR FATHER TO EXECUTE JUDGMENTS. On few things is the Divine testimony more fully explicit than the unwillingness of God to destroy, and his tender forbearance and compassion towards perishing sinners. We see it in the very beginning of the Scriptures, in the 120 years' delay of the threatened deluge, and again after the deluge in the readiness to listen to the very last request to Abraham's repeated intercession for Sodom. All through the Bible God continually manifests the reluctance with which he punishes. Nineveh is a memorable example of this. The Divine testimony of the New Testament is express. *God is not willing that any should perish, but that all should come to repentance ; God will have all men to be saved and to come to the knowledge of the truth.* God has even for our farther assurance made a solemn oath, *As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live.* We are sure then, that every work of love is fully accordant with the Divine mind. Among the beautiful lessons drawn by our Saviour from a little child, whom he called and set in the midst of his disciples, one touching truth was this, *It is not the will of your Father which is in heaven that one of these little ones should perish.* Oh, how many tens of thousands of these little ones are within our land at this very moment, bringing up in ignorance and misery. Our Father would have them saved ; let us hasten to accomplish this his gracious mind.

THE SACRIFICE of CHRIST JESUS is full of similar encouragement. He is the Lord of heaven and earth ; he came into our world. He died on the cross, it could not be for a small object ; nor without a vast blessing. He is a propitiation not for our sins only, but also for the sins of

the whole world. He gave himself a ransom for all to be testified in due time. What a ground of hope then is this! If on the one hand it fearfully increases the guilt and condemnation of those who deny the Lord that bought them, and bring upon themselves swift destruction, it yet, while the day of grace continues, affords the greatest encouragement to make known far and wide the word of reconciliation, and entreat sinners in this accepted time to be reconciled to God, and not to receive his grace in vain. We are permitted to tell the Gospel to every creature in all the world, as good news for his soul, and solemnly to assure him, that whosoever believeth in the Lord Jesus Christ shall not perish, but have everlasting life. Christ loved poor sinners all over the earth, even unto death, and this love furnishes a mighty appeal to the innermost recesses of every human bosom. Let not those for whom Christ died be lost through our neglect of making his love known.

The PROMISE OF THE SPIRIT may still farther animate and strengthen us. From whom is it withheld? From none on the face of the earth that ask for it, as our Lord Jesus Christ shews by that irresistible appeal to a parent, *If ye being evil know how to give good gifts to your children, how much more shall your heavenly Father give his Holy Spirit to them that ask him.* This Spirit God has promised that he will *in the last days pour out upon all flesh.* With the Spirit's Divine teaching, with his almighty energy, with his converting and sanctifying grace, what heart is beyond remedy and hope? Our strength in all our efforts is simply and entirely in His omnipotent aid, and this aid is assuredly secured to the faithful ministrations of the word joined to the fervent prayers of those who diffuse its sacred truths. Let all our confidence rest not in our well-adapted machinery, but in the arm and promise of Jehovah himself.

The SPECIAL PROVIDENCE OF GOD in the present advantages of our country is the last ground of hope I would bring before you. Britain must occupy a peculiar place in

God's designs of future mercy to the world, for he has done and given nothing in vain. Though we, like Israel, have, as a nation, greatly failed of rendering again to God according to his mercies, and our trespass is grown up unto the heavens, and we come under that special threatening, *You only have I known of all the families of the earth, therefore I will punish you for all your iniquities;* yet *the gifts and calling of God are without repentance.* He does everything with a design to hasten on the triumphs of his truth, and the sure universal and permanent establishment of his kingdom. Look then, thus, at what he has done for our metropolis. From the time when Tacitus, just before he mentions the fall of Jerusalem, mentions London as being the chief residence of merchants, and the great mart of trade and commerce, that is, for 1800 years, London has gone on increasing in size and influence, till it is the principal city of the civilized and Christian world. Britons go forth from it continually to every region of the earth. The rapidity of communication has so increased, that the whole earth has been brought thus close to us with a nearness totally unlooked for before communication by the help of steam was discovered. The Colonies too of England so remarkably surround all the quarters of the globe, as to give us contact with each region. The commerce of England is an intercourse with almost all the nations of the earth.

This country, thus situated, God has marvellously rescued from Paganism and from Popery, and has given us, in the eyes of all Protestants through the earth, the confession of pure faith nationally acknowledged in the Thirty-nine Articles, and his own word, both preached and circulated amongst us with a fulness with which probably no other country can compare.

The wealth of our country is such as to furnish us with ample means for being a blessing to the whole earth. It is an unknown extent of wealth. All the gifts of God to us will hereafter indeed be seen distinctly; and whether we have talents of one proportion, or five, or ten, all will

be displayed openly, with our conduct in the use of them, but now it is impossible accurately to ascertain the extent of individual or of national resources, or their application. Yet much is so manifest of the wealth of this metropolis and of our country, that it cannot be mistaken. In 1815, a loan was opened in London for thirty-six millions, and filled in two hours. In 1824, loans were effected in London for the South American States to about the same amount. From about 1828 to 1835 another thirty-six millions of money were subscribed for railroads. A variety of other undertakings have, in the same period, obtained immense sums. In 1844, a loan of five millions was wanted for a railway to York, and it was all ready at the appointed time. The returns for the property-tax, from Oct. 1843 to Oct. 1844, were £5,384,125. making a yearly income of not far short of two hundred millions sterling, reckoning those incomes only that exceed £150 a year. The export of cotton goods alone amounted in real value in 1836 to £24,600,000, and a larger amount in value of other articles was exported in the same year. The yearly rental of houses in London is calculated at £7,000,000. The property in canals and public roads is very great. The annual value of real property, as assessed to the property-tax in 1815, was £51,898,423. These are specimens of some of the means and resources of this vast city and empire. It is calculated that £514,000,000 of property is annually produced in the British Islands. Remember that God has declared of all wealth, *The silver is mine, and the gold is mine, saith the Lord of Hosts;* and then, let us ask, how is all this property used? Is it spent for God's glory; first in providing for the necessities of the temporary owner, according to our station, and then is the remainder spent for God's direct service, in the highest good of our fellow-men? If only five millions, a hundredth part of this, were given to God, what a mighty increase would all our charities receive!

But what has been its real application? Much of this also is apparent from the returns of the revenue. The duty

paid on imported silk in 1838 was £192,486 ; on imported wine was £1,734,967 ; and the excise on British spirits was £5,015,532. The sums paid in pleasure are large indeed. Consider only the theatres. The Italian Opera-house will hold 2,000 persons. The receipts during the year 1821, were £31,248. Covent-garden theatre usually holds 2,400 persons. Above 4000 have been, on special occasions, crowded into it. Its receipts in 1831 were £43,310, and in a single night above £970, has been received. Twelve other theatres, many of them comparatively modern, receive each night vast numbers of these lovers of pleasure. The whole number of these theatres is capable of holding 24,600 persons. But in the service of God we have not been thus large in our expenditure. Much has indeed been done by the children of God, especially of late years, but nothing nationally, as compared with the resources of the nation. We have reached a little above one million in our religious societies. But the small kingdom of the Jews, under David, besides the yearly tithe for the worship and service of God, and for the poor, which it is probable amounted to one-fifth of the produce of the land,* contributed on the lowest calculation, vastly more in offerings for the building of the temple. Eighteen millions of money sterling were given by the king, and thirty millions of money sterling besides by the princes and people. Oh how far we fall short of thus providing in our land, even for the absolutely needful instruction of the people, and the due worship of God.

We want, then, quite another standard of contribution ; and to raise the nation generally to a far higher state of sentiment and character on this subject, so that it may really be a national interest, a national feeling, a national

* 'So many allowances had the priests and Levites that, setting by the tithes of their corn and cattle, and of all manner of increase, their maintenance had far exceeded that of the English clergy ; and, adding unto these the tithes of all creatures tithable, it more than doubles it. For in the payment of their tithes, by the Lord's appointment, there was not only a full tenth of all kinds of increase, but such an imposition laid of all kinds of grain, that came to more than a sixth part of the crop itself, insomuch that of 6,000 bushels, 1,121 accrued to the priests and Levites, 4,779 remaining to the husbandman.'—*Lewis's Hebrew Antiquities.*

happiness, to honour and glorify our God. Nor need we despair of this; the promises of Scripture lead us to hope for this issue of God's dispensations as the result of all that is now doing. The work done now for God is done by a very limited number; but, blessed be God, this number is continually increasing, and will, in his own time, fill the earth. The money yet contributed is but to a very limited amount; though this also is yearly enlarging, and will enlarge, till every thing be stamped with holiness to the Lord. Grateful, then, for what is done, encouraged by it to hope for far greater things, remembering that Christians are the salt of the earth, and the light of the world, let us aim to bring the whole nation calling itself Christian to more than that devotedness which now distinguishes a few Christians, and so hasten on the day of blessing for the whole earth.

The most material step towards this is to seek to bring men to the real enjoyment of God's love in Christ Jesus. Nothing else but Gospel principle, the love of God shed abroad in the heart by the Holy Ghost, has power to raise the grovelling hearts of men to desire and follow after the blessedness of being a spiritual blessing to their fellow-creatures. It is the very mind and spirit of our God to do good to the evil and unthankful, that it may be the means of bringing them to repentance, and glorifying our Father in heaven. Let us enlarge theu our hopes very much of what may yet be done in Britain. Do not imagine all the gifts bestowed on our Church, and all the fulness of God's grace to our country, to be without far larger and yet fuller designs of love to the whole earth. All our means—national, religious, and spiritual, shall subserve the mighty and gracious purposes of Jehovah, in filling every part of the habitable globe with the increase of those spiritual riches which he has now deposited with us.

Grievously, just as in the days of the Jews of old, has England hitherto failed in this high end. Only the abounding mercy of God can give us hope that grace will yet abound over our exceeding sinfulness, and that after God

has punished us for our sins, he may finally use for his glory those means which he has given us of blessing our fellow-men in all nations.

What a motive and hope does this furnish ! that by our present efforts we are promoting not merely the spiritual good and salvation of the ignorant myriads in our own land, but that those myriads may rise up to be a blessing to the whole earth ! that every sailor who approaches or leaves our shores, may arrive or leave with a blessing ! that every merchant, agent, or traveller, who comes amongst us, may witness that the Lord is our God, and all that leave us may bear this testimony to other nations, *Surely this great nation is a wise and understanding people ; for what nation is there so great that hath God so nigh unto them?* (Deut. iv. 6, 7) : that every Foreign Ambassador to the British Court, and every British Ambassador to Foreign Courts, may spread the tidings that we are not ashamed of Christ ; that we confess him ; that we are *a people fearing God and working righteousness ;* that the palaces of our nobility, our bankers, our merchants, and our manufacturers, may be fountain-heads of blessing to the earth ; and that righteousness may exalt our nation far higher than all the victories of our navy or our army, and all the skill and industry of our traffic, or all the attainments of our science and civilization ! O that it might please God so to prosper the efforts of his servants, and so to pour of his Spirit upon us all, that on our commerce and wealth, on our ships and colonies, on our citizens, and our nobles, on our seats of justice, our universities, our varied institutions, civil and religious, on our bishops, priests, deacons, and true ministers of Christ of every name, on our Houses of Parliament, and our beloved Queen, there may be engraven " Holiness to the Lord," as distinct and clear as that inscription on the crown of pure gold, on the forefront of the mitre which the High Priest of Israel wore, when he went into the holiest of all.

What a consummation of love has our blessed Lord set before us when he bid us to pray, *Thy will be done on earth,*

as it is in heaven. May we have a large heart, to enter into all the plans, the really good plans of our Government, our bishops, our Societies, whether old or new, Christians holding the Head, of every name! Very cordially let us rejoice in enlarged measures, for multiplying places of worship. To God be glory for what has thus been done, though it be so vastly short of the spiritual necessity, and of the vast capability of our country, that we cannot but sigh that these efforts have been so inadequately supported.

Could we but anticipate the time, now near at hand, when our Lord shall return in his glory to judge the earth, and establish his kingdom upon it (2 Tim. iv. 1.); could we but by faith now behold all that the Scriptures reveal of that unutterably awful and glorious day;—could we but now stand on the mount of God's faithfulness in his word, and hear the last trumpet sounding, and see the lightning flash in the skies, the white cloud appearing in the heavens, and the Son of Man coming with all his holy angels,—how would it affect us! Yes, while we gaze with intense interest, in a moment, in the twinkling of an eye, the saints rise from their graves, in all the glories of the resurrection, shining as did the countenance of our transfigured Lord on Mount Tabor; and while with rapture and admiration we are viewing their glory, we ourselves also partake of it, we are changed, and caught up together with them to meet the Lord in the air, leaving this scene of wickedness all below, to enter into his joy and glory! how will the glowing feelings of full joy then first enter and for ever possess every raptured bosom! Carry yet your thoughts one step farther, follow this glorious company coming before our precious Redeemer in his glory; listen to his words recounting their works of love for his name's sake; see him giving to each their crown of life and glory; and witness, in this day of Christ, how each convert from wickedness adds fresh joy and a fresh crown for those who laboured in his conversion:—know that all this shall assuredly and quickly take place. and that it infinitely concerns each of us individually! Oh did we feel

and truly believe these realities, we should be ready, if called to it, to struggle with the martyr for his stake, as for a prize of everlasting glory; we should rejoice in all sacrifices made in the service of Christ; we should labour day and night that we might be accounted worthy to be among *the wise that shall shine as the brightness of the firmament*, and among those that *turn many to righteousness*, that shall abide in glory everlasting as *the stars for ever and ever!*

PART III.

THE SPECIAL DUTIES OF MINISTERS IN THESE DAYS.

CHAP. I.

THE GRAND REQUISITES OF CHRISTIAN MINISTERS IN THESE DAYS.

The Second Epistle to Timothy is peculiarly adapted to these times. This epistle is the last which St. Paul wrote. It is his parting instruction to the ministers of Christ. There is a special regard in it to the last days, and the perils of the Church in those days ; and a guide is thus afforded to us, teaching ministers how to fulfil their ministry in such times, to the glory of God and the salvation of his people. Hence it is important to mark its general tone, that we may gather from it, what the course of instruction should be, in the perilous times of those last days through which we are passing.

Contrasting this general tone with the controversies that have been raised in the last ten years, we cannot but notice how little there is in this epistle of ceremonial or ritual allusion.* The great facts of the gospel history, the grace

* I have not felt it important in considering the duties of ministers, to enter into the subject of rites and ceremonies: having already given such thoughts as seemed likely to be useful in the 'Divine Warning.'

The surplice question having been revived in the Exeter Diocese, I trust that it has now been settled, as neither legal nor canonical to preach in the

of Christ, the resurrection of our Lord and his people, his coming and his kingdom, and the worth, the fulness and the sufficiency of the Holy Scripture are the chief topics of the Apostle.

In the third chapter of this epistle, we have first the evil features of the days through which we are passing, exactly and accurately described. While in the former epistle to Timothy, St. Paul spoke distinctly of the apostacy of Rome as taking place *in the latter times;* in this second epistle and in this chapter, he speaks of the selfish lawlessness which we now witness as taking place *in the last days*, and he gives those characteristics of it, which almost every public journal fully manifests.

Having thus pointed out the evil times in which men should be living in the last days, the Apostle then proceeds to show the sufficient remedy which God has provided in his Holy Word, with its unchangeable fulness and our duty as ministers to abide in its saving doctrine : *But continue thou in the things which thou hast learned and been assured of, knowing of whom thou hast learned them, and that from a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus.*

I purpose in this third part of my work to dwell on the truths here set before us.

In conflicting against the evil spirit of the last days, previously set forth as a spirit of pride, selfishness, and rejection of authority ; as a spirit of covetousness, boastfulness, and disobedience ; as a spirit making men *lovers of pleasure more than lovers of God*, even while they retained the form of godliness ; the minister is here called to great practical

surplice. There was a pernicious principle involved in it, which made it important to withstand an illegal injunction, even when made hy authorities we are hound to respect for their office sake. It tended to make the preaching of the word a suhordinate office; hut it is essentially a distinct ordinance, the chief ordinance of the gospel, and no minor part of any other service. Thus there were many reasons to withstand an injnnction that was not reqnired by the laws of our country. The change of the dress exhibits more distinctly the distinctness of the divine ordinance of preaching, hy which chiefly it pleases God to save them that helieve. 1 Cor. i. 21.

duties and ministerial qualifications that he may be *as a man of God, perfect, thoroughly furnished unto all good works.*

The Apostle shows that he needs the true doctrine of Christ, personal faith in Christ, assured confidence in his truth, and stedfast continuance in his work to the end.

1. THE TRUE DOCTRINE OF CHRIST.

The Apostle had been giving some leading features of this doctrine in the former part of his epistle, and we will follow his statement.

He commences with speaking of THE PROMISE OF LIFE WHICH IS IN CHRIST JESUS; a brief and comprehensive view of the whole Gospel; the precious promises of God's word being the glory of the Gospel; and all those promises being to us *yea and amen in Christ Jesus. This is the promise that he hath promised us, even eternal life.* We go forth on our glorious errand of mercy furnished with the rich treasury of innumerable and most faithful promises from the Lord of heaven and of earth, that through them men *may become partakers of the divine nature.*

SALVATION BY GOD'S FREE GRACE IN CHRIST THROUGH FAITH UNTO HOLINESS is another doctrine here stated by the Apostle. It was the *unfeigned faith* in Timothy that filled the Apostle with joy, and he assures him *God hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.* Our blessed office is to *publish salvation*; to tell every human being that there is in Christ complete salvation from the guilt and condemnation of sin, from its pollution and power; that there is free and full salvation in Christ the Son of God from the eternal wrath, which through our sins we have merited, and unto the eternal glory which we have by our sins forfeited; and *that believing* they may *have life through his name.* John xx. 31.

THE DEATH AND RESURRECTION OF THE LORD JESUS, AND THENCE THE HOPE OF OUR RESURRECTION are repeatedly noticed. The Apostle declares that *our Saviour*

Jesus Christ hath abolished death and hath brought life and immortality to light through the Gospel ; if we be dead with him ; we shall also live with him ; *if we suffer, we shall also reign with him.* He calls Timothy to *remember* the cheering truth *that Jesus Christ, of the seed of David, was raised from the dead.* He warns him against those *who say that the resurrection is past.* These glorious doctrines must not be hidden under a bushel, in a reserve which Apostolic example condemns, but must be prominent features, and delivered *first of all*, in our ministry. 1 Cor. xv. 3, 4.

THE INDWELLING OF THE HOLY SPIRIT as needful for the maintenance of *that good thing which has been committed* to us is also expressly mentioned (i. 14.), and Timothy is directed to *be strong in the grace that is in Christ Jesus.* (ii. 1.)

THE DISTINCTNESS OF THE CHURCH FROM THE WORLD, AND THE CONSTANT WARFARE to be sustained, are farther alluded to. *Thou therefore endure hardship as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life.* Separation from an evil world, and looking on suffering as God's appointed way to usefulness here and glory hereafter, are apostolic doctrines set before Timothy.

The decided testimony of the Apostle against the apostacy of the latter times realized in POPERY, and the lawlessness of the last days realized in these PERILOUS TIMES has already been noticed.

THE GREAT ACCOUNT TO BE HEREAFTER GIVEN in the day of judgment was another principle in the Apostle's mind. He was assured that God was *able to keep that which* he had *committed to him against that day*, and his prayer for his friend Onesiphorus in return for kindness bestowed upon him was, that he might then *find mercy.*

Indeed THE APPEARING AND THE KINGDOM OF OUR LORD JESUS CHRIST yet to come, and the judgment of the quick and the dead at that time, are mentioned as the grand motives for incessant labours for the salvation of men.

He also gives instruction as to the way in which it pleases God that these doctrines shall be handed down from age to age. The succession of faithful ministers to continue the same doctrines is to be provided for, by Timothy committing *the things* which he had *heard, to faithful men, that they might be able to teach others;* and we find as we believe, in these Epistles, and that to Titus, a scriptural order of bishop, priests, and deacons distinctly laid before us.

Such are the doctrines of Christ and his salvation, which the Apostle Paul in these his last Epistles mentions to Timothy. Nor need I shew how exactly they correspond to that great system of Divine truth and discipline which the Church of England makes prominent in its Articles, Homilies, and Liturgy, and to its full testimony against Popery, which no desire of union with Rome, and no misapplied ingenuity of subtle argument can ever, with a simple and honest mind, set aside; may we enter into Ezra's feelings, and make no affinity with the people of these abominations.* Ezra ix. 14.

These doctrines are adapted to meet all the multiplied dangers, temptations, and wants of men in these days. It is not being mighty in verbal criticism, useful as it may be in its place, nor accurate in observing outward ceremonies, important as it is that *all things* should *be done decently and in order*, but it is being mighty in the truths of God,

* I cannot but hope that the manifest tendency of No. 90 in 'The Tracts for the Times,' and of Dr. Pusey's Sermon on the Sacrament, and of Ward's Ideal of the Christian Church, may be most seasonable warnings of danger to all who justly dreading the Neologianism, the lawlessness, the mere speculative theories and the multiplied divisions of these days, and attracted by the learning, revived love of Patristic writings, zeal for primitive rites, and respectability of the writers of those tracts, were induced to countenance what is now become a serious departure from the principles of the word of God as maintained by the Church of England. O that we might see ALL who have fallen into it, recovered from the snare, and with increased wisdom and zeal devoting their talents to the maintenance of those pure Evangelical principles which are the glory of our Established Church, and so distinctly embodied in our authorized documents. May God give us all grace with united hearts and with enlarged love to all who love our Lord Jesus Christ in sincerity, to give ourselves to our great work—*the ministry of reconciliation;* making known every where *that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation*, and beseeching all men, *be ye reconciled to God.*

and filled with the Spirit of Christ, and devoted to Him, that will enable us to withstand the evil of these times. May ministers make the statements of the Apostle the test of ministerial instruction, and each ascertain thus the real character of their ministry.

2. Personal Faith in Christ is another grand requisite of the Christian Minister. The Apostle tells Timothy the Scriptures are able to make *thee wise unto salvation through faith which is in Christ Jesus ;* and he joys in his *unfeigned faith.*

We must ourselves be born of God in a real quickening of the soul to spiritual life, and not merely in partaking of Baptismal privileges, which neglected, may leave us dead in trespasses and sins, or we *cannot see the kingdom of God.* John iii. 3. We must, ourselves, be truly converted, or we cannot expect to save others. An unconverted minister, leading men into error, is a curse, and not a blessing to the flock. Isa. ix. 16.

The importance of this personal faith in ministers is the more distinctly shown by the Apostolic warning of *false teachers,* having a *form of godliness without the power.* There may be the greatest attention to all the outside services of godliness and a scrupulous exactness in its forms, and yet an absolute refusal, rejection and denial of its true power : *ever learning and never able to come to the knowledge of the truth ;* and so being numbered with *evil men and seducers waxing worse and worse.* This is the picture which the Apostle draws of false teachers in this part of his epistle. Personal faith gives life and reality to our ministry. *The just live by faith.*

Or ministers may be ensnared by the world as in the case of Demas, who is mentioned afterwards as forsaking the Apostle because he *loved this present world.* The love of this world is a great temptation to abandon the self-denying, reproached, and self-sacrificing path in which the faithful ministers of Christ must walk. True faith alone gains the victory, *Who is he that overcometh the world, but he that believeth that Jesus is the Son of God ?*

The apostle shows in his own example that without a realizing, personal faith, a living faith, that leads us ever to abide in Christ and draw strength from him, enabling us to say, *The life I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me*, we cannot be blessed in our ministry. In contrast with all false teachers he could appeal to Timothy, *Thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions.* Much of our strength in the ministry is here. Unless our entire trust and confidence be fixed on the Lord Jesus ourselves, and he be our life, how can we possibly preach Christ and his great salvation with feeling, unction, and power to others.

3. THE ASSURED CONFIDENCE in his truth is a farther requisite which the Apostle mentions—*the things which thou hast been assured of:* Faith growing and ripening into full assurance of the reality and magnitude of the great truths which we testify. To meet all the infidelity, and all the superstitious formality of these times, we want depth of conviction and immovable stedfastness. In times of prevailing unbelief, the minister of Christ had need to be well grounded in the faith, and to be established in the truth.

On all sides we have powerful enemies. Infidels openly reject God's word under pretended benevolence to man. Lawless men speak evil of dignities and despise government as if this ordinance of God were nothing but an injury. Papists and those verging to Popery, to deliver us from diversity of opinions, would bring us again under the intolerable yoke of Roman bondage, from which God has so marvellously and graciously delivered us in past ages. Brethren who dissent from us, to give honour as they think to the power of God's truth, and because of supposed defects in the Church of England, or supposed or real defects in the administration of it, would have no national establishments of religion; and thus leave us nationally without God. We do not honour God's truth by neglecting his means of advancing it; and we might just as well, on

the ground of such defects, have no prayers offered up in societies or by individuals, seeing never yet was a prayer made by fallen man, either in company or alone, wholly without defect ; and so both societies and individuals would be left without God, under a vain theory of purer and more spiritual religion.

But the past and present assaults upon the Church of England may become, if met in wisdom and love, its safety and its prosperity. They may become the very means by which God revives us, and restores new life and energy to every godly principle which we hold, so that our church in these last evil days may rise to a higher blessedness than it has ever yet attained. God in mercy grant it. May they give us in the ministry the very occasion and the very stimulus which we needed to instruct our people in the scriptural purity of all our authorised documents, and to aid us in maintaining that consistency of character which will show all men that the language of our services is perfectly consistent with the assured belief of our hearts.

To meet all our opponents, our personal faith must go on to assurance. A mere general faith, or a traditionary faith, learned at second-hand from education or human instruction will not sustain us. We need that living and assured conviction, *The substance of things hoped for, and the evidence of things not seen*, which is God's gift, and which produces the calm and firm assurance that we have drawn God's own truth, from his own word, the sacred Scriptures, the fountain head of all divine knowledge. We need the firm confidence that we have God's own and enduring testimony as the warrant and foundation of all that we hold. Nor need true ministers of the Church of England fear any part of God's word ; their Church, in its Articles, Homilies, and Formularies, is a scriptural church.

Such an assurance makes us bold before all men : as the apostle says, *We are bold in our God to speak unto you the Gospel of God with much contention.* It realizes sacred truth not merely as written in the letter of Scripture, but as a blessing that has been brought home personally to our

hearts, our lives, and our daily experience ; and is constantly enjoyed by us. *We live by faith and not by sight*, and such an inwrought belief of God's word, the effectual work of his Spirit in our hearts, fills us with power to confess his truth before all men, and to be bold and decided in his service. *I believed and therefore have I spoken.*

4. STEDFAST CONTINUANCE TO THE END in these things, is one further requisite which I would notice.

After every revival of religion, there is a danger of decay. Truth is less heartily embraced by those who receive it without difficulty, and confess it with little sacrifice, and then it becomes despised. The manna of God's free promises, when it becomes common aud ordinary food, grows loathsome. Hence when the Gospel of our Lord Jesus Christ is known more by hearsay and by education, than by a true and living faith, men are in danger of turning to heretical novelties, as Hymenæus and Alexander, who *put away faith and a good conscience.* Or they are in danger of turning to superstitious corruptions, fables, and endless genealogies, instead of walking in faith and love ; of going back to the yoke of the law, instead of continuing in the grace of Christ. 1 Tim. i. 3, 14.

We have seen this in the Church of Christ at large, and in our own country. There has been an ebb and a flow of the revived truth of the Reformation from age to age ; one angel-messenger has had to succeed another, to sustain a continued and enlarged testimony to God's truth ; (Rev. xiv.) but we are sure the kingdom of Christ *must increase, and he shall not fail nor be discouraged till he have set judgment in the earth.*

Now in contrast to that natural tendency to decay, which, through our corruptious, adheres to all human efforts, the true minister of Christ is here exhorted to *continue in the things which* he has *learned and been assured of.* By growing *in grace and in the knowledge of Christ*, and by deepening acquaintance with the living power of the Gospel, we must maintain, and enlarge, and confirm our faith and assurance. We must, like the wise virgins, have fresh supplies of

truth, like sacred oil in our vessels, for all the lengthened waiting. We must, like that exemplary racer, St. Paul, be following on, *forgetting those things which are behind, and reaching forth to those things which are before.* In these perilous times of the last days it will be wholly unworthy of our high calling to sink into mere ease and worldly enjoyment, or refined literary pleasures and indulgence, instead of going forth with all the ardent earnestness, the patient perseverance, and the severe struggle of the soldier of Christ fighting the good fight of faith ; like Moses standing *in the breach before the Lord, to turn away his wrath* from a sinful people.

The laborious, faithful, and continued instruction of the people of our charge, not only at the appointed public services, but *in season and out of season*, and especially in that very interesting and profitable season of confirmation, is to be our daily employment. The system of the Church of England, founded on the word of God, gives us admirable help. Our people are baptized in infancy, and if trained up in schools, instructed for confirmation, and admitted fully to the Church and its privileges, by that edifying ordinance, what a preparation has been made for their profiting by the future ministry of the word ! When baptized they were admitted into a covenant standing before God as members of Christ, children of God, and inheritors of the kingdom of heaven ; involving corresponding duties.* We have then vast advantages thus given us for urging them to a consistent course, and beseeching them to believe all this early and tender love of their heavenly Father, to act worthy of their high calling, and thus exercise that repentance and faith to which they are already pledged, and which can alone assure us that the spiritual and heavenly blessings are really communicated to them. For never let us lose sight of the distinction, so much insisted upon in the New Testament, between the name to live and

* See the Author's Treatise on Baptism, designed as a help to the due improvement of that Holy Ordinance, as administered in the Church of England.

the real life; the form and the power of godliness: the tares and the wheat; the fruitless and the fruitful branches in the same vine. The fostering of all good works among them and by them, the making of our zealous people a blessing to others and an honour to their Church, and the nourishing of Societies which give them opportunities of greater personal comfort, or of increased knowledge, or of enlarged usefulness, require on our part much practical wisdom and patient continuance in well-doing, amongst many hindrances and difficulties within and without. The constant visiting of all orders of our people by ourselves, or through those who assist us (and St. Paul had those who laboured with him in the Gospel), is greatly promoted through the formation of a Parochial District Visiting Society.* The gathering together the different classes,—such as those of communicants; of old or of young; as also of men, or of women, or children; and giving them suitable instruction in these classes, enables us more easily and effectually to accomplish the work of our ministry. A Bible class of poor men meeting weekly on Sunday morning before service, has been found much to interest that class of labourers which it is so difficult otherwise to reach.†

Let our parishes also take their full share in being a blessing to their fellow-men far and wide. Our people should have a lively interest in the truly Christian work

* See the Author's Sermon preached before the General District Visiting Society, May 6, 1841, reprinted in the last Edition of 'The Chief Concerns of Man,' and for particulars respecting the Society, apply to the Secretary, 19, Exeter Hall, London. The valuable Society of Lay Scripture Readers, formed under the patronage of the Bishops of London and Winchester, furnishes great help in the metropolis.

† Nothing can be more simple than this Bible-class meeting. The labourers of the parish may come together in the chancel an hour before the morning service. Commence with calling over the names, reading a hymn and a prayer for God's blessing. Then take one of the Lessons appointed by the Church for the day, and let those who can read join in reading ten or twelve verses, which after they have read, endeavour to make plain and easy to them. Then read ten or more verses, which are explained in a similar manner. It occupies about forty minutes, and will leave a body of worshippers in a much better prepared state of mind for our Church service. Such a meeting may be adapted also on other days, and in other forms, to the more educated classes in the parish, as some have found with some advantage. A Friday evening meeting of the communicants may also be very profitable to them.

now carrying forward, whether in the Establishment of our Church in its full order in our Colonies ; its increased efficiency at home ; or by the great religious Societies of our day ; such as the elder Societies, the Christian Knowledge* and the Gospel Propagation, or the Church and other Missionary, the British and Foreign Bible, the Jews, the Church Pastoral Aid, the Additional Curates, the National and other Education, the Church Building, the Prayer Book, the Colonial, the Protestant, the Reformation, the Religious Tract, the London City Mission, the Scripture Reader, the Foreign Aid, the Church Extension Fund, and all those noble and beneficent institutions that with a lesser or greater measure of human infirmity are the ornament and the safeguard of our beloved country, and make it a blessing to the whole earth. To give them an interest in these, ministers must bring their claims before them, and thus at once we shall enlarge their minds, call forth the best affections of their hearts, and raise them out of the miserable atmosphere of selfishness and dependence, into the noble character of those benefactors who are *the salt of the earth* and *the light of the world.*

Such are some of the requisites of the faithful minister which I gather from the words of the Apostles and the character of the times through which we are passing.

CHAP. II.

THE HELP AFFORDED TO ACQUIRE THESE REQUISITES.

THERE is in the true Church of Christ a continual growth and enlargement of divine truth ; and it will be so, *for the*

* The author has already given his sentiments on some of the Tracts of the Society, in his Remarks on the Progress of Popery, prefixed to his 'Testimony of the Reformers:' All our Institutions have human imperfections; but he rejoices in the general and growing usefulness of this Society, and its noble contributions to great Christian objects.

edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ; the Lord Jesus Christ will so enrich all that call on his name, and the testimony of Christ will be so confirmed, that his people shall find the Apostle's words realized, *Ye come behind in no gift, waiting for the coming of our Lord Jesus Christ; who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.* The truths that have been points of conflict in one age have become the inheritance and possession of the Church in the next. The Arian controversy established the Trinity; the Pelagian, the doctrines of grace; the Apostles' Creed leads on to the Nicene, the Nicene to the Athanasian; the Athanasian to the full testimony of the Reformation in our thirty-nine Articles. The Infidel historian, Gibbon, with all his subtle sneers, has a remarkable testimony to this.*

* The passage referred to is this. Gibbon is speaking of the Paulikians or Albigeois and their extirpation, and then with his usual acuteness, enmity to God's truth, and sneer at its mysteries, thus describes the progress of truth: 'But the invincible spirit which they had kindled still lived and breathed in the Western world. In the state, in the church, and even in the cloister, a latent succession was preserved of the disciples of St. Paul, who protested against the tyranny of Rome, embraced the Bible as the rule of Faith, and purified their creed from all the visions of the Gnostic theology. The struggles of Wickliff in England, of Huss in Bohemia, were premature and ineffectual; but the names of Zuinglius, Luther, and Calvin, are pronounced with gratitude as the deliverers of nations. A philosopher, who calculates the degree of their merit, and the value of their reformation, will prudently ask from what articles of their faith *above* or *against* our reason, they have enfranchised the Christians, for such enfranchisement is doubtless a benefit so far as it may be compatible with truth and piety. After a fair discussion we shall rather be surprised by the timidity, than scandalized by the freedom, of our first reformers. With the Jews, they adopted the belief and defence of all the Hebrew Scriptures, with all their prodigies, from the garden of Eden to the visions of the prophet Daniel; and they were bound, like the Catholics, to justify against the Jews the abolition of a divine law. In the great mysteries of the Trinity, and Incarnation, the reformers were severely orthodox; they freely adopted the theology of the four, or the six first councils, and with the Athanasian Creed, they pronounced the eternal damnation of all who did not believe the Catholic faith. Transubstantiation, the invisible change of the bread and wine into the body and blood of Christ, is a tenet that may defy the power of argument and pleasantry; but instead of consulting the evidence of their senses, of their sight, their feeling and their taste, the first Protestants were entangled in their own scruples, and awed by the words of Jesus in the institution of the sacrament. Luther maintained a *corporeal*, Calvin a *real* presence of Christ in the Eucharist; and the opinion of Zuinglius, that it is no more than a spiritual communion, a simple memorial, has slowly prevailed in the reformed churches. But the loss of one mystery was amply compensated by the stupendous doctrines of original

Our own Church combines and concentrates this growing truth in our established formularies, in which, however others who have assumed superior attachment to Church principles may discover discord,* blessed be God, there is a growing and strengthening concurrence of consent, as to their full harmony with all God's truth, among faithful ministers of the Church of Christ.

The same growth we have seen in our own day. The principle of missions, in our recollection, had an arduous struggle ; it is established ; the principle of education was greatly opposed—it is everywhere acknowledged ; and that more and more, in its religious, scriptural, and Church of England character.

I mention these things as illustrating the growing fulness of that help which is afforded to us. I would now direct your attention to the help of human teaching and the help of divine teaching.

1.—The Help of Human Teaching.

Ministers of the Church of England have much to aid them. This Church, to God alone be glory, our enemies themselves being the judges, is the grand bulwark of the Reformation. The Papists in their vain boasting,†

sin, redemption, faith, grace, and predestination, which have been strained from the Epistles of St. Paul. These subtle questions had most assuredly been prepared by the fathers and schoolmen; but the final improvement and popular use may be attributed to the first reformers, who enforced them as the absolute and essential terms of salvation.'

* A reviewer in the British Critic of April 1840, thus speaks :—"What sort of attachment can that be which embraces with one and the same strength and glow of affection, the Prayer Book, Articles, and Homilies? Mr. Wilberforce talks somewhere of the chilling tone characterising a committee of the Prayer Book and Homily Society; and it must be confessed we cannot be surprised at his enthusiastic temper detecting unawares a sort of *concordia discors* in the combination. But the third ingredient really seems to put the result beyond the range of human categories. What *one* thing can be said, or thought, or felt, equally of all three together? However, the gentleman of strong lungs, who wished for a large London church, is, it appears, tenderly attached to the whole trio. 'How happy could I be with either,' or rather, 'How happy am I with all three of you together.'" It is with real grief such statements are transcribed, and with grief they will be read by faithful members of the Church of England. How easy it would be for the same levity to direct such shafts against different books of the word of God.

† The Roman Catholic Recorder, a weekly penny publication, in No. 3, gives the following as the view the Romanists take of that unhappy course which has been pursued by the authors of the Tracts of the Times, "She regards them as wedges for splitting up the almost sole surviving coherent body of Protestantism into fragments, which the returning wave of Catholic Faith

call it 'the almost sole surviving coherent body of Protestantism.' Under this our good Mother Church, I am not ashamed of the scriptural term, believing fully my Church to be a part (and blessed be God it is only a part, and other denominations in our own land, and in other lands, hold the Head and share the blessing) but it is a real part of that *Jerusalem above which is the Mother of us all.* Gal. iv. 26. We have received large, full, and most scriptural instruction in God's own truth. This truth was handed down to us from the Apostolic age, recovered from the corruptions of Popery, displayed at large in our authorized documents, sealed afresh with the blood of martyrs, and, with a comprehensive wisdom and largeness of heart to all who differ from us, but love our Lord Jesus Christ in sincerity, was most providentially and nationally rescued from imminent danger and secured to us at the Revolution of 1688.

Do we then set up tradition in the place of the word of God, or unduly magnify it as necessary to complete the sufficiency of Scripture? By no means. In true tradition there is indeed great benefit; but in false tradition there is immense injury. Truth, if truth, is not less precious when it is orally conveyed or learned from uninspired man. Tradition is not of itself evil, but only the tradition of error. But here is the danger, lest, under the name of tradition, and not knowing of whom we learn, we should receive falsehood as truth.

The controversies now afloat lead me to think it to be important to endeavour to place this subject more distinctly before the reader.

THE BENEFIT OF THE ORAL TRANSMISSION OF TRUTH IS GREAT. The Gospel was first spread by the foolishness of preaching, and has since continued its glorious course, going *forth conquering and to conquer* by this means. It was some time before the great truths proclaimed were re-

shall bear away into that abyss wherein so many preceding heresies lie engulphed." There is no safety in this vain boasting. Many besides have gloried most, just before their destruction.

duced to writing. God ordains living instruments to be his chosen vessels of mercy, to convey mercy to their fellow-men, and the living voice, and feeling, and energy of a soul truly converted to God, is his appointed means of spreading his truth.

But there is DANGER OF PERVERSION OF THE TRUTH IN THIS WAY. It is needful to know of whom we receive it, and to trace it up to its divine source in the word of God. Acts xvii. 11. In every age the truth has been perverted. We see it in the case of the Pharisees of old. They taught *for doctrines the commandments of men ;* they rejected *the commandments of God* that they might *keep their own tradition*. Mark vii. 7—9. Even of the converted Pharisees the apostles in council had to say, *Certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised and keep the law.* Acts xv. 24.* The mystery of iniquity was thus working in the Apostolic age ; the Greek and Eastern Churches then fell, and suffered under the Mahomedan scourge (Rev. ix.) : the Western Churches repented not, and this mystery has had its full developement in Popery the man of sin, as, with one voice, the Reformers testified.

Against this awful apostacy from the faith of Christ, which destroys the whole grace and glory of his Gospel, the New Testament gives the Churches of Christ the most solemn, oft-repeated and full warning. It is one of the special dangers of these times, that we are departing from this early Protestant testimony. On this subject Cranmer at the stake said, 'As for the Pope, I refuse him as Christ's enemy and the Antichrist.' Ridley, in his farewell letter, says, 'The See of Rome is the seat of Satan, and the Bishop of the same that maintains thereof is Antichrist himself

* Even after their decree, as it would appear, *the false brethren unawares* coming in and pretending to honour the primitive Church at Jerusalem, sought to evade its actual decisions, and to bring the Galatian Christians into bondage, (Gal. ii. 4.) as the false apostles, who were deceitful workers, transforming themselves into the Apostles of Christ, did the Corinthian Christians. 2 Cor. xi. 13. See that truly interesting work 'Tate's Continuous History of St. Paul,' and a valuable review of it in that able and scriptural review ; The Churchman's Monthly Review, for June 1841.

indeed. And for the same cause this See in this day is the same which St. John calls in his Revelation, Babylon, or the Whore of Babylon.' With this divine armour they stood firm in the fiery trial and gained the victories, the fruit of which England has so long enjoyed. I have read the modern attempts to overthrow this Protestant confession of God's truth, and without in the least questioning the talents, piety, and research of those engaged in these attempts, remain in the perfect assurance that the testimony of our Reformers is a true testimony, and cannot be shaken; and that it is unspeakably important to maintain it unimpaired as the true armour of righteousness, furnishing protection on the right hand and on the left.* The Man of Sin, like his prototype Judas, and to both of whom the Holy Ghost gives the name, *the Son of perdition*,

* The chief modern writers in our own country, adopting this view, are Mr. Burgh, Mr. Maitland, and Dr. Todd. The author in his Divine Warning, has given his reasons for identifying Papal Rome and the Babylon of Revelation. The course of years had left us only a mere traditionary faith, which has been harrowed up, and no doubt weeds have been destroyed, by the writers referred to, but the author is persuaded that it is only to prepare the way for the freshness of true and divine faith, drawn from the fountain-head, by personal research, and confirmed by the providence of God in more than 1200 years history of his church and of the world. Mr. Elliott's Horæ Apocalypticæ, and Mr. Birks's Elements of Prophecy and Four Empires, fully answer these writers. A writer of our own church has lately endeavoured to turn this charge of being Anti-Christ brought against the Church of Rome into a proof of her Catholic and apostolic character. 'The imputation,' he says, 'may be almost called one of the notes of the Church, Rome must not monopolize these titles. Rome has them not alone. Rome must not appropriate them. We take it as a clear mark that we are the Church, and Rome is the Church and both the same Church, because in these titles we are joint heirs with the church of St. Cornelius and St. Augustine.' Now since it is well known that Luther was maligned by Popish writers as literally born of a Devil, and Pope Innocent preached a crusade against the Turks, in which he calls Mahomet Anti-Christ, and argues from the number of the beast that their fall was near, it will follow from this 'note,' not only that 'we are the Church, and Rome is the Church,' but also that 'the Lutherans and Calvinists are the Church, and the Mussulmen are the Church, and all these, with Rome and the Anglo-Catholics, are one and the same Church.' This is the most 'Catholic' and comprehensive note of the true Church which has yet been invented! But, to pass by this, it is clear that no names, but actual doctrines and practices, are the real test. It is true that Christ's household may be called Beelzebub, so that the bare charge of Anti-Christianity, without Scriptural proof, can avail nothing. But how weak to maintain, as this writer must do, to be consistent, that Elymas the sorcerer had a clear mark of belonging to the true Church, when St. Paul called him "a child of the devil." The appeal must be "to the law and the testimony"—and though men call evil good and good evil, the Christian has in the word of God a sure and sufficient touchstone to discern between the Divine truth of the gospel and the Anti-Christian errors of Rome.

will doubtless, at the last, throw off his assumed character, and appear not as a Christian teacher though a thief, but as an open traitor, guiding the enemies of Christ in their attacks on Him and his Church ; but he is still one character, *the Man of Sin and the Son of Perdition.* And *take* here *the whole armour of God.* If Satan can deprive you of any part of this armour, he leaves a weak point at which you may be assailed. Popery is that dreadful delusion of false teaching which denies that the Lord has bought us, makes the fresh sacrifices of masses to be necessary, and *through covetousness with feigned words makes merchandize* of the souls of men. 2 Peter ii. 1—3. Let us be *valiant for the truth.*

But God has never left his Church without ADEQUATE AND FULL SAFEGUARDS AND TESTS OF TRUTH ORALLY TRANSMITTED, and which he has directed his ministers thus to communicate to their fellow men. The instance of the Apostle Paul, while first preaching the truths of the Gospel may illustrate this. Though there was in him what is special and peculiar, there was also much that is common to all Christian ministers.

1. TRUTH IS ITS OWN WITNESS TO THE CONSCIENCE. To this St. Paul appeals. *We have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.* 2 Cor. iv. 2. Truth in its natural power and purity is like the sun-light ; it dispels the darkness ; it has a self-evidencing blessedness where it shines. Hence the Apostle says, *Though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed.* The truth was so fully its own witness of its divine glory, that though the Apostle himself had been turned into a preacher of falsehood, they were to reject him, to whom they were indebted for their conversion, as accursed.

2. Another safeguard of oral truth is A CONSTANT APPEAL TO THE WRITTEN WORD. Our Saviour himself makes

his continual appeal there. The holy Apostle is ever referring his hearers to the former testimonies of the Holy Scriptures. *We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children.* Acts xiii. 32—35, 47. When he reasoned with them, it was *out of the Scriptures* (Acts xvii. 2.), and his hearers *searched the Scriptures daily whether these things were so.* Acts xvii. 11. Apollos *mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was the Christ.* Acts xviii. 28. To the very last, St. Paul adhered to this method of teaching and convincing the Jews. Acts xxviii. 23. The word of prophecy itself furnishes a bright light shining in a dark place, to which we do well to take heed.

3. THE HOLY INFLUENCE OF DIVINE TRUTH is another safeguard to us. True it is, that false Apostles may be transformed into *angels of light.* Satan, to propagate his most artful falsehoods largely, chiefly uses those who have much outward show of what is right, and even *a zeal of God, but not according to knowledge.* Yet the truth, and the truth only, purifies and sanctifies; it makes us free and yet obedient, holy, and yet humble. Through what labours, perils, and sufferings the Apostle went (2 Cor. xi. 23—28), and yet how truly humble he was! Truly *the signs of an Apostle were wrought in all patience, in signs and wonders and mighty deeds.* 2 Cor. xii. 12. Though tenderly considerate of the prejudices of others; yet in simplicity and godly sincerity he had his conversation in the world. There was in him a remarkable union of charity making every allowance for the infirmities of others, of forbearance to them, the open frankness of an ingenuous mind, conscious of possessing God's truth, and the holiness of a devoted life consecrated to its propagation. This holy and consistent uprightness marks the truth.

THE DIRECT COMMISSION FROM THE LORD JESUS CHRIST, AND THE MIRACULOUS POWERS which were entrusted to St. Paul, gave to the Apostle's statement a divine authority which ordinary ministers do not possess. He was an in-

spired messenger. The oral teaching of the Lord Jesus Christ was the voice of God from Heaven, and that of his apostles was also the inspired truth of God. It was needful for the church in that day. But of this oral teaching, we have no remnants left, on which we can assuredly depend, beyond what is contained in the Holy Scriptures of the New Testament. There is also a broad distinction between this oral teaching, called tradition ; and the oral teaching of their successors, to which the term is so often applied.

Later teachers have, however, a claim on our regard and attention, which will be strengthened as they have been manifestly and peculiarly called of God to their office, under a fresh effusion of his Spirit, and endowed with peculiar gifts for the work which is given them to do, and there are clear marks in the providence of God of a large blessing on their labours. Thus Chrysostom's ministry at Antioch and Constantinople, and his practical expositions of the Scriptures, produced effects which not only blessed that age, but all ages since. Augustine's ministry again at Hippo, and his writings, have been the means of maintaining Divine truth even in the fallen Church of Rome from age to age : we see their continued influence in the purest part of that church that has existed since the Reformation, even the Jausenists in France ; and the solemn condemnation of that part of their own church by Papal authority, may show what the Scriptures make clear, that Popery cannot be reformed, and must, therefore, be destroyed by the immediate hand of God.

Again, in the revived light of the Reformation. Luther and Melancthon, Zuinglius and Calvin, Cranmer and Ridley, with their true yoke-fellows in the work of the blessed Reformation,* were manifestly called of God to their high office and abundantly prospered by him in it. Such

* It must have rejoiced all the lovers of our Reformation, to see how largely and how gladly that interesting society, 'The Parker Society,' for republishing the works of our Reformers on a very convenient plan, has been supported; above 7000 persons of all ranks and orders having given their names as subscribers to it.

men have a weight and authority which we do well to respect.

We see in all this the large human help which God has from age to age accumulated, for our attaining the great requisites of the Christian minister. We may profit by all. We may gather from them many practical lessons.

Let us receive first, and most of all prize, the Apostle's own doctrine, as well as the whole testimony of God left on record for us in the Divine volume. Its sufficiency will afterwards be shown. Let us, then, but with due subordination, value the expositions and teachings of the early Church, when Christianity had its first battles with the false philosophy of heathenism and the early heresies of the Church, and fought its way to its glorious triumph, and established truth in the three great creeds of our Church. Let us prize, in like manner, the clearer and fuller light which God gave to his Church in the preaching of the Reformation. Let us be warned also by the fall of others; and let us reject and detest the corrupt traditions of the Church of Rome, which are so clearly and repeatedly foretold as the apostacy that should take place. With all deceivableness of unrighteousness it mingles the purest truth with the foulest errors, and worships God, and worships a human being in the same book of prayer.* Let us also dread any approach to that awful departure from the faith over which the judgments of God are now suspended, and on which they will descend for its destruction at the brightness of his coming. But, while we testify these truths, we have not —we need not have—the slightest feeling of bitterness or unkindness to Papists themselves. Far be that from our hearts. One hundred millions of our fellow-men are endangered by this seducing apostacy; we believe God's children are ensnared in the midst of them; and love,

* A perfect specimen of this may be seen in a book of devotions entitled 'Tributo Quotidiano di Effetuosi Preghiere,' &c. or 'The Daily Tribute of Affectionate Prayers to the Immaculate Mother of God,' printed at Rome in 1836: containing much evangelical and scriptural instruction on prayer, and combining with it the most idolatrous addresses to the Virgin, and a parody on the Te Deum addressed to her. See also Bonaventura's Psalter; King's Psalter of the Virgin, Dublin 1840; and Tyler's Primitive Christian Worship.

earnest love, will make us cry aloud. The love of God is wise, and deep, and full; and yet he sends angel upon angel to give warning of the danger of the apostacy with increasing vehemence; and the third says with a loud voice, *If any man worship the beast and his image, and receive his mark in his forehead and in his hand, the same shall drink the wine of the wrath of God, which is poured out without mixture into the cup of his indignation.* The deep love of God never calls us to harmonize with Babylon, or to get as near it as we can; to say as some do, "everything we have left is the more precious if it be shared with Rome;" but quite the reverse; divine love bids us to say to all in Babylon, *Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.* Let our wisdom be the wisdom of God's word, and our love like his. Through the energy of faithful Protestant love, and not by delusive fair speeches, millions may yet, we trust, be rescued from the ruin of the Mystical Babylon.

2. We will now briefly notice THE HELP OF DIVINE TEACHING in the ministry. This is what is especially needed in every part; for personal conversion, for the call to the office, for the fulfilling it, and for success in it. Ministers can do nothing, from first to last, without Christ and his all-sufficient grace. We shall be misled on every side without the Heavenly Teacher.

And blessed be God, nothing can be more sure than that this help will be afforded on seeking it. Our Saviour has expressly promised, *I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth—He will guide you into all truth.* He supplies so the absence of Christ (John xvi. 7.) that when our Lord gave his last commission to his apostles, he assured them, *Lo, I am with you always to the end of the world.* Ministers labour not then alone. In themselves they are altogether weak and insufficient. They feel the Apostle's words to be true, *We are not sufficient of ourselves to think anything as of ourselves*, and which of us may not add, *Our sufficiency is of God—I can do all things through Christ*

which strengtheneth me. To this Divine teacher let us constantly apply ; seek his grace and go forth in his strength.

Permit then, an elder brother in the ministry, to speak very distinctly, on the vast importance of praying without ceasing.

However diligent and active, however regular and persevering in our ordinary ministerial work, have not we ministers, I speak what I feel, to mourn over the failure of plans of good, and the scantiness of success where there is not complete failure, and the outbreaking of evil among our flock, and our disappointment in those of whom we once hoped well ? and may it not be in part at least occasioned by want of more diligence and constancy in the most important of all means to be used by us for attaining success ? The chief work is not ours, but God's, and he makes this more and more clear to us. We are merely instruments in his hands. Are we not depending too much on our part of the work, and thence seeking too negligently the only giver of the increase. With real feeling of personal deficiency I ask, might we not hope that if we were more instant in prayer,—gave more time, morning, noon, and night to communion with our God, we should speedily see a fuller success crown our labours, and many more spiritual children would rise up at the last to call us blessed ?

If prayer for our flocks be neglected ; if prayer for ourselves be cold and formal, our want of spiritual life is clear, and we cannot expect to impart to others what we do not possess ourselves. If practically our private prayers be with us an inferior part of our duties, and are, through pressure of other things, hurried over in negligence, and merely to quiet an uneasy conscience, we cannot be successful in the ministry. God must be honoured and exalted in the innermost man. As we *pray in the Holy Ghost,* we prosper in all our spiritual labours. The neglect of that *always labouring fervently in prayer* which the Apostle commends in Epaphras, enables the enemy to sow the seeds of

division, strifes, heresies, questions about words, the infidelity of Neology, and the revived danger of the bygone superstition of Popery. It is much easier to have some cheap way of being religious by mere outside forms or theories, or by burning zeal for partial truths, while men remain worldly-minded, proud, self-righteous, selfish, and earthly, than to struggle with inward corruption, walk in the Spirit, rise to daily and hourly communion with the great God, and aim to live up to the high and holy, meek, tender, and loving standard of Christ's example, and yet in every thing renounce all righteousness of our own and glory only in him.

See how through St. Paul's epistles, on this part of our subject, two things are prominent ; his prayers for his people and his earnest request for their prayers for himself. Again and again he asks their prayers ; (Eph. vi. 19. Col. iv. 3. 1 Thess. v. 25. 2 Thess. iii. 1.) In every epistle he pours out prayers for them. Let us abound more, then, in these two parts of a successful ministry : prayers for our people and asking their prayers for ourselves. St. Paul's most earnest exhortation to Timothy was on this duty. *I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men.* May then, Christian ministers everywhere practise and press this duty. May *the Spirit of grace and supplication* be largely, very largely granted to us, and it will bring showers of blessing on our families, our parishes, our Church, our country, and the world.

While we thus press divine teaching as the chief help required, let us however remember that this help is given for the full and profitable use of a gift already bestowed, as God's own treasury of truth. When *the Lord opened the understanding* of his Apostles, it was *that they might understand the Scriptures.* Teaching from above may be assumed and not real ; it may be wholly unconnected with, and unregulated by the inspired volume, and then can only deceive ourselves and others, and lead them astray. We want thus a test not only for human, but also for assumed

divine teaching. Let us then proceed to consider another important truth.

CHAP. III.

THE REAL SUFFICIENCY OF THE HOLY SCRIPTURES.

In the midst of all the danger of self-deception and of all the errors of human teaching, and all *the evil men and seducers* who *wax worse and worse, deceiving and being deceived;* in the midst of these perils of the last days, there is one pure and holy light. It was the glory of the Reformation to give it to the Church in the vernacular language, as an open book to be read by all. It is a clear, plain, and infallible Teacher; not darkness but light, not mixed with error, but unmingled truth; not unintelligible doctrines, but truth to be preached to the poor and to be understood by them; a sure, perfect guide, using *great plainness of speech,* (2 Cor. iii. 12.) for every simple-minded Christian. God himself, speaking as the wisdom of his people, says, *All the words of my mouth are in righteousness, there is nothing froward* (intricate) *or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge.* Prov. viii. 8, 9.

Let us consider, then, those properties which mark the sufficiency of the Scriptures.

They are THE GREAT FOUNTAIN HEAD OF SAVING TRUTH. Nothing is of any value as a doctrine for our salvation, but what is taken from the inspired volume. God gives men varied gifts and capacities for drawing from this fountain; but unless it can be shown to be drawn from the fountain, it is of no worth as a divine doctrine. Scribes *well-instructed to the kingdom of heaven* will bring from this treasure *things new and old,* but whether it be new, or whether it be old, it is worthless if it be not taken from this divine treasure.

Here is God's own appointed and freely opened well-head of life, from which flow all the living streams that water and refresh and fructify the whole earth.

It is THE GRAND TEST OF TRUE OR FALSE DOCTRINE OR TEACHING. Nothing can be plainer than the testimony of the Church of England here ; "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor proved thereby, is not to be required by any man that it should be believed as an Article of faith, or be thought requisite or necessary for salvation." Though the primitive Church applied the term Rule of faith to the early creeds, it was only because they viewed them as drawn distinctly from the Scriptures ; all the Articles being expressly contained in Scripture. Our Church in maintaining those creeds takes care to make this clear, by stating that 'they ought so to be received : for they may be proved by most certain warrant of Holy Scripture.' To make the fathers or any human writers, instead of the word of God, the test of sound doctrine, is to lean upon an arm of flesh instead of trusting in the Lord, and to magnify man's word above God's word. There is infinitely more danger of our being misled by mere human words, however ancient and venerable, than by God's word, which is altogether pure, and for the most part far more clear to the poor and unlearned than any human writings.

The Holy Scriptures are also THE PRIVILEGE AND BIRTH-RIGHT OF EVERY CHRISTIAN. They were possessed by Timothy long before he was ordained to the Ministry, and even though he was the child of a Greek. Let the papacy put restrictions on their use ; keep them from the people, to multiply difficulties in the way of their being read : but it is and shall be the glory of Protestantism to give to all the clear and full exhibition of Christ and his word. In that passage of Revelation which foretels the Reformation, Christ is represented as appearing as an angel from heaven with the open book in his hand. The sacred volume was then laid open before the Church.

The progress of the Reformation is again represented under the character of *an angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.* And thanks be unto our God that he is so at this time using our country. Most remarkably was England blessed among the nations with the full light of divine truth at the Reformation, and then had given to it a prominent greatness and glory on the earth, in order to convey this glorious privilege and birth-right to every part of the world. The Lord prosper all such efforts, and give us willing and glad hearts to join Bible and Missionary Societies in them with our respective flocks and parishes. It is a daring insult to God to withhold his word from any one who would gladly receive it,* whether Greek or Jew, Barbarian, Scythian, bond, or free. It is an unspeakable privilege to be honoured of God, both in the national power and the disposition in some degree to *shine as lights in the world, holding forth the word of life.*

The Holy Scriptures are THE TRUE GUIDE OF ALL CHRISTIAN EDUCATION. Let this 2 Tim. iii. 15—17, solve all questions on this head. Timothy from a child knew the Holy Scriptures; and so Timothy, under a careful education from pious ancestors, grew up to be that devoted and faithful servant of God, who was counted as a son and a brother, and a like-minded work-fellow by the Apostle Paul himself. It is the glory of education in England that the Bible is the governing book. It is the glory of our Universities that they are fountains for diffusing the Scriptures. We dare not join in any modern systems of education like those pursued in our sister country of Ireland, which would mutilate or withhold the sacred volume: or alter so as to deteriorate that noble translation which our Church has given to our country in the authorized version.

But it is not merely in these views that we see the real

* The Pope, filling up his iniquity, on the 8th of May 1844, issued an Encyclical Letter against the free circulation of the Holy Scriptures, reciting all the acts of his predecessors. It has recently been republished in this country in Latin, Italian, and English by Sir Culling Eardley.

sufficiency of the Holy Scripture, one more important truth must be added.

The Bible is THE INEXHAUSTIBLE TREASURY OF THE FAITHFUL MINISTER. Here is his peculiar and increasing study, from which he is continually receiving fresh riches of light and knowledge. The Apostle speaks very plainly, in the words following my text, of the divine and unequalled fulness and glory of this treasury: *All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.* With a solemn allusion to the return of our Lord, and the future judgment then to take place, he earnestly exhorts Timothy, to *preach the word.* It contains every thing to perfect the man of God. The more we search the Holy Book, the more we find the mine of divine truth exhaustless: the richest ore is that which is discovered and attained after the most lengthened, prayerful, and patient research: pondering over and considering with closest thought each part of the expressions of the Divine Spirit. Let us compare one part with another, not only in its immediate connexion, but in the general scope of each book and of the whole sacred volume, (1 Cor. ii. 13); we shall find it one great whole, *given by inspiration of God;** and each word in the original is the word of the Holy Ghost; not the mind of individual writers and thence of private interpretation; but having only one author—the Eternal Spirit, and one mind—the mind of the Infinite One that inhabits eternity, running through the whole. 2 Peter i. 20, 21.

Yes, here we have found, and I feel assured I speak the mind of all faithful Christian ministers,—here we have

* The author cannot but fully concur in the doctrine of the verbal inspiration of the original Scriptures, and thinks it important to maintain it.

The reader is referred to Haldane on the Verbal Inspiration of the Scripture, and Carson's Theories of Inspiration; and to Gaussen's Theopneustia. They are calculated to meet the Neologian leaven of Continental writers; and the latter with much wisdom, piety, and truth considers various objections, and fully establishes the verbal inspiration. It is now translated for English readers.

found the great help in all our conferences with each other to edify one another in love ; here is our grand store of medicine for all the spiritual diseases of our people ; here is the sure light amidst the increasing darkness of the world that lies in wickedness. Here is our shield and safeguard against all errors on the right hand and on the left : the Bible read with much prayer, digested in patient meditation, made our own by being received in true faith into the heart, forming daily the guide and rule of our thoughts, words, and works, and brought into every part of our ministry, through the constant indwelling of its great author the Holy Spirit, residing in us as in his own temple. Here is the real sufficiency ; here is the spring-head, the library, the power of usefulness, and the daily delightful meditation of the Christian Minister, enabling him to glorify the God of his salvation, and to be *wise to win souls* to Christ.

But we all acknowledge this ! Why then press it ? From the peculiar temptations of this day in the vast multiplication of books, from the thrilling interest of the times through which we are passing ; from the great progress of science, from the wide-spread means of rapid intercourse ; it is more than ever difficult to give in these days close and constant attention to the Scriptures. It is needful that we should discern the signs of the times ; it is needful that ministers should know themselves the dangers to which their flocks and churches are exposed ; and in acquiring important knowledge for the ministry, the danger multiplies of not giving chief attention to that Divine gift, which requires indeed faith and prayer and the aid of the Holy Spirit, but with these is as a heavenly light, spread over all knowledge and all Providence, all politics and all commerce, all arts and all science, showing all in their due subordination to the kingdom of Christ, and all to be redeemed from evil to his glory and the good of man. It enables us to give our fellow-men divine instruction, amidst the distractions of worldly occupation, and the snares of commercial prosperity or adversity, and the triumphs of earthly

science, to guide them safe to their heavenly and eternal home. Let us not then be in any way seduced from a daily, prominent, considerate, and full study of the word of God, as indeed ministers in the Church of England are taught by the appointment of the Church Lessons in the Calendar; thus, among its other excellences, our Church leads its ministers and members to a daily full study of the word of God. *Let the word of Christ dwell in you richly in all wisdom.* No acquisition of general or theological knowledge, can compensate for the serious loss sustained in our own souls and in our ministry by a neglected Bible, or by a careless reading of it, without faith, meditation, and prayer.

CHAP. IV.

THE GRACES WHICH GOD EMINENTLY BLESSES IN THE MINISTRY, WITH THE DANGER OF EXALTING HUMAN TALENTS.

THOUGH *the world by wisdom knew not God,* and it is still true that *the wisdom of this world is foolishness with God,* yet there are no lessons which men are more slow to learn. We are taught in the same Epistle to Timothy, which has furnished the chief ground for this part of my work, of the decay of truth in the Christian Church, and it is put on man's hatred of truth and love of what the Apostle calls fables. *The time will come when they will not endure sound doctrine, but after their own lusts will heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and be turned unto fables.* But there is also a description of those graces which God gave to the Apostle Paul and his fellow-labourers, which are worthy of all our pursuit, as the highest practical wisdom, and the surest way to extensive usefulness. Calling Timothy to stir up the gift which was in him, by the putting on of the

Apostle's hands, he grounds the exhortation on the spirit which God had given to them, *for God hath not given to us the spirit of fear, but of power, and of love, and of a sound mind.*

The Church has had much painful experience of false teaching. The cultivation of the true spirit of the Christian minister, may preserve us from many of the snares of this day, and quicken us to every good work. I will therefore give a distinct chapter to the consideration of this subject, in connection with the danger of relying on our own intellect. The more excellent any gift is, the more diligently it is to be improved in the service of God; and no gift is more important than that of the Christian ministry.

It is the more needful to direct attention to spiritual graces, as the idolatry of talent is both a temptation and a great snare at the present time. We may see something of this in the late Dr. Arnold.* He was so possessed with the great importance of mental ability and intellectual power, that it led him to despise others, and greatly marred his many excellencies of different kinds. Without expressing the slightest doubt of his real piety, and fully admitting his acknowledged many superior qualifications for his situation, this overvaluing of talent left him exposed to many inconsistencies. There was much truth, and much to love and admire, and yet he has been left to fall into contra-

* While stating objections to Dr. Arnold, I desire unequivocally to express an assurance of the value of many things in his writings, and of the depth of his real piety. Much may be learned from him. It would not be wise or Christian, because he despises evangelical ministers as men of narrow minds, or because he could not enter into the scriptural depth and largeness of their views and labours, therefore to despise his writings and undervalue the many lessons which he may teach us. I will quote a passage which will show the reader how evidently and deeply *the root of the matter* was in his mind. Writing to a pupil he says:—'The one great lesson for us all is, that we should daily pray for an "increase of faith." There is enough of iniquity abounding to make our love in danger of waxing cold; it is well said, therefore, "Let not your heart be troubled; ye believe in God, believe also in *Me*." By which I understand that it is not so much general notions of Providence which are our best support, but a sense of the personal interest, if I may so speak, taken in our welfare by Him, who died for us, and rose again. May His Spirit strengthen us to do his will, and to bear it, in power, and love, and in wisdom. God bless you.' He says again, in another letter, 'I hold all the scholarship that ever man had to be infinitely worthless in comparison with even a very humble degree of spiritual advancement.'

dictory, as well as seriously erroneous and mischievous opinions.*

The art of Satan here is so to mingle leaven with the meal, so to scatter the tares with the wheat, that it is peculiarly difficult, or impossible, to separate them. Satan employs the best instruments he can be permitted to use, to introduce his most hurtful falsehoods with the most precious truths. Nothing can preserve us, but constant attention to God's word, and deep spirituality. *He that is spiritual discerneth all things.* And it is a great duty in ministers *to take forth the precious from the vile.* Jer. xv. 19.

We need not wonder that he, who could undervalue a supreme regard to the word of God, or set aside any portion of it, should be permitted to go astray and symbolize in some things, at one time with Tractarianism, and at another with Neology. As to his charge against his brethren, of 'Bibliolatry, and especially towards the Old Testament, being as foolish as the superstitions of the Catholics,' we can only grieve, that a devout Christian who had signed the sixth and seventh Articles of the Church of England, could so rashly make such a charge against faithful ministers, prizing above all books the book of God. It is not a charge against them, but a charge against David (Psalm i. 2.), against St. Paul (Col. iii. 16 ; 2 Tim. iii. 15—17.), against our blessed Master (Luke xvi. 29 ; John v. 39.), and against God himself. Deut. vi. 6—9. Satan's subtilty here is manifest. Love to the whole Bible is a mainspring of the safety, the usefulness, and the true honour of faithful Christians. May that love ever be the distinguished characteristic of the Evangelical body !

It is a total mistake to imagine, that talents of mind are the chief means for diffusing Divine truth in the world. The system of God is wholly different. It pleases him *by the foolishness of preaching to save them that believe, and the foolishness of God is wiser than men.* No man can, by his

* The reader will find a very able review of the most favourable side of Dr. Arnold's writings in the Churchman's Monthly Review for January 1845, and of his serious errors in the *Record* newspaper of February 2, 1845.

wisdom, talents, learning, classical attainments, powers of his own mind, understand and receive the things of God. 1 Cor. ii. 14. And, however despised the followers of Christ may be, *God chooses them to bring to nought the things that are, that no flesh should glory in his presence.* Let the first and second chapters of the first Epistle to the Corinthians be read with humble faith and earnest prayer. It meets all the rash disdain of talented men, towards those whom God uses for the advancement of his kingdom, and it may preserve the reader from the snare of such powerful minds as Dr. Arnold's, some of whose sentiments, with all his originality, ability, zeal, and, what is far better than these, his true piety, are seriously erroneous, and calculated to weaken and destroy the faith of a simple Christian. Even in this life God has promised, *I will raise up thy sons, O Zion, against thy sons, O Greece* (Zech. ix. 13); and, in the life to come, our Saviour has twice assured us, men's judgments will be strangely reversed, *Many that are first shall be last, and the last shall be first.* Matt. xix. 30; xx. 16.

Yet, let not the reader mistake here. The highest talents, the deepest learning, the utmost powers of intellect, yea, and all the dominion, and wealth, and possessions of this world, and all its discoveries, and all its hidden resources, have been, are, and shall be, consecrated through simple faith in the Lord Jesus Christ, and the grace of his Spirit, in an entire and willing surrender to all his revealed word. Thus, the whole man, body, soul, and spirit, with all his powers, have been, and will be, presented as a living sacrifice to God, which is our reasonable service. Everything is redeemed by the blood of Jesus, aud will, in the fulness of time, be joyfully yielded to God, and glorify his name. *Every knee shall bow to Christ, and every tongue confess that he is Lord, to the glory of God the Father.* When *the loftiness of man shall be bowed down, and the haughtiness of man shall be made low,* then he that glorieth will not glory in his talents, or trust in his abilities, or despise weaker brethren, but *according as it is* often *written, He that glorieth, let him glory in the Lord* (Jer. ix. 23, 24; 1 Cor. i.

31 ; 2 Cor. x. 17). The truth has yet to be fully opened out to the Church, that, in Jesus, *are hid all the treasures of wisdom and knowledge* (Col. ii. 3.), and that the richest treasures of all science are only to be discerned in connexion with him to whom *all power is given in heaven and earth.*

What we all need, whether with naturally-powerful minds or with weak minds, is Divine teaching. Look, then, at those graces which the minister receives under the teaching of the Holy Spirit, which, combined, make a devoted and eminently successful minister in blessing the Church and the world.

THE SPIRIT OF POWER : the opposite to cowardice, for God has not given us *the spirit of fear, but of power.* A full testimony is to be borne against sin in the world, and sin in the children of God. The spirit of the ministerial office is in this a spirit of boldness. We may see this in the Baptist. He boldly reproved the king on his throne in his most beloved sin. There is to be no cowardly shrinking from duty ; but we must be bold in our God to speak the Gospel to men with much contention. We see this courage in Micah, when he says, *Truly I am full of power by the Spirit of the Lord, and of judgment and of might, to declare unto Judah his transgression, and to Israel his sin.* Micah iii. 8. Would we be really useful, there should be a plain unequivocal rebuke of open sin, and a firm testimony against it, under the sense of its danger to the sinner, its real evil to others, and its dishonour to God. Ministers are set for the defence of the Gospel, and must imitate the courage of that blessed Master, who twice drove the buyers and sellers out of the temple, and who could say, *The zeal of thine house hath eaten me up.* John ii. 13—17 ; Matt. xxi. 12, 13. They must seek to pluck men *as brands from the burning.* Jude 23.

Peace with indifference to error, from love of ease and quiet, and fear of contention, may be much more offensive to God than our occasioning divisions, by contending for the truth. Matt. x. 34 ; Rev. iii. 15, 16. Indifference to

error from unsettled principles is equally dangerous. The word of God is given to make us strong in faith, and to preserve us from a doubtful mind. Let us not hesitate to act on its plain statements, according to the proportion of faith, in the full assurance that it is firmer than heaven and earth. Let us get a clear perception of our duty from that word, and not reckon upon consequences, but discharge our duty, and leave all events to God. We have to do with the great God ; the constant sense of his presence, and the constant desire to please him, will give great courage in every part of our ministry. In this spirit, the martyr Stephen lived and died. Acts vi. 8. It is not talent and a brilliant genius that makes a ministry powerful. Every thing that attracts admiration only to the preacher, diminishes the power of the word. Hence St. Paul came, not with excellency of speech, *lest the cross of Christ should be made of none effect.* Oh the blessing of a really powerful ministry in converting and building up faithful Christians ! To be *mighty in the Scriptures,* like Apollos, is true Christian eloquence and power. And to be always labouring fervently in prayer, like Epaphras, gives divine energy and strength in our ministry.

THE SPIRIT OF LOVE is the corrective to the abuse of power ; vehemence without love, or where love is but dimly seen, is of little use. It may break things to pieces, but it will build nothing up. Truth in love is the key to all hearts, and the warm life-blood of the Church. Glowing, fervent love to all men, and especially to the household of faith, arising from supreme love to God, will carry us in a right spirit through all our trials. There will be, indeed, a distinction in the kinds of love, as we see in our Lord himself, and that even to his own disciples. There is a real love, sincere and true to all men, however wicked or opposed to us ; infidels or Papists, Tractarians or worldlings, Socinians or scoffers : we shall wish and seek for them the best blessings, true conversion to God, and ever be ready to render them offices of kindness as God gives us opportunity. While we have unchanging enmity to their

errors, we must have unchanging love to their persons. But this love is very different from the fervent love of delight, complacency, and satisfaction, with which the Christian loves God and his brethren in Christ Jesus. The antagonist power in our hearts to this love is selfishness, and the love of Christ is the only means of overthrowing it (2 Cor. v. 15.), and implanting real love in the heart. *If God so loved us, we ought also to love one another.* This love begins in our families, spreads to our flock, comprehends our country, embraces the people of Christ everywhere, and reaches to all men. 1 Thess. iii. 12.

The spirit of A SOUND MIND is the last grace which the Apostle notices as given of God. Warm affections as well as courage need in their turn a wise direction. A blind and passionate love may be hurtful. This grace is closely connected with self-restraint in our own minds from the inward discipline of our own hearts. Hence we have wise discernment *of things that differ.* Self-knowledge and self-correction, and the growth of our own experience, the conflicts through which we have passed, the mistakes we have made, the sins into which we have fallen, and our recovery from them, give us a solid, wise, cautious judgment, making allowances for human infirmity, and yet stedfastly set on doing the whole will of God. The enlarged knowledge of the whole inspired volume, including that large portion, the prophecies, is here of great value. There can be no soundness of mind with a partial view of divine truth. Man's judgment will often therefore be folly with God, and what men account rashness and indiscretion, will in his sight be the really sound mind. True and lively faith in every part of God's word is essential to scriptural soundness of mind.

THE COMBINATION OF THESE GRACES, received from God, is the root of a successful ministry at all times. Power makes love mighty and venerable, love makes power gentle and attractive, a sound mind economizes and applies both with the utmost effect to all our exigencies. We need these graces in public and in private; in the

pulpit and by the bed-side of the sick and the dying; to direct us when to stand and wait, and when to go forward; what to withhold and what to declare, that we may be wise to win souls.

These graces are not natural talents or dispositions or abilities of any kind, that may be self-acquired by a man's own learning and diligence apart from divine grace; they are GRACES GIVEN FROM ABOVE, in the use of the means of grace, in dependence on God's promises, and through earnest prayer to him. They are the work of God's Spirit on the heart of a fallen sinner. And any past attainments do not render us independent of Him for the future. Though He has given them to us in times past, we must still continue to look to him for the time to come. (2 Cor. iii. 5, 6; xii. 9, 10.) It is only the actual communication of the Holy Ghost that can give these graces, and this is full of encouragement to all. Though there are different natural gifts bestowed in different degrees on men, yet all faithful men of ordinary abilities may obtain from God spiritual power, love and a sound mind. Let us then often meditate on their necessity and value, and the readiness of God to give. (James i. 5, 6, 17.) Let us avoid whatever obviously hinders and opposes these graces, all formality, indifference, vain contentions, and evil speaking, and all light trifling and vain studies. Let us be fully occupied in the work of the ministry, (1 Tim. iv. 14—16.) and seek earnestly the gift of the Divine Spirit, whose residence in the heart is thus manifested in the spirit of power, love, and of a sound mind.

CHAP. V.

THE PECULIARITY OF THE TIMES IN WHICH WE LIVE, ENFORCING ATTENTION TO THESE THINGS.

SUCH are the subjects to which it appeared to me to be profitable at this time to call the attention of my brethren.

I would close this part of my work with seeking to impress upon the reader some of the remarkable features of the present day, which give weight to these exhortations. And I will notice those features which have been so long since marked out for the Church by the Divine Spirit, in the predictions of evil days contained in the Epistle to Timothy, the predictions of bright days which shall follow.

Notice, First, THE CHARACTER OF THESE PERILOUS TIMES through which we have been passing.

We can some of us remember the outbreaking or course of the first French Revolution, and the spirit of infidelity and anarchy which then agitated the whole world. The most able historian of that revolution (Mr. Alison) observes, 'During the 25 years of its progress, the world has gone through more than 500 years of ordinary existence, and the annals of modern Europe will be sought in vain for a parallel to that brief period of anxious effort and chequered achievements.—The minds of men were shaken as by the yawning of the ground during the fury of an EARTHQUAKE; all that the eye had rested on as most stable; all that the mind had been accustomed to regard as most lasting disappeared before the first breath of innovation.'

The evil effects of the infidelity and lawlessness which then burst forth have been seen in the dreadful convulsions which followed. But there has been no spirit of humiliation and repentance among the Christian nations of the Western Empire; no national returning to God. Popery is re-established in papal countries, and the remains of the hero of that Revolution have been brought back in triumph to his capital, and entombed afresh amidst the recognized national honour of the whole kingdom; an affecting testimony, after a respite of judgment for so long a period, that *they repented not of their evil deeds.* Rev. xvi. 11.

Nor have we room for self-congratulation or boasting. Our own country has been so remarkably honoured and so marvellously delivered of our God that a French statesman

asked recently in the Chamber of Deputies, 'What would have been the situation of that country, with its debt of 800 millions, if on any single day of the last half century it had been abandoned' as he said 'by its good fortune?' but, as British Christians delight to acknowledge, by the gracious providence of our God. Yet in this country, thus wonderfully favoured, we have nationally shown such little zeal for that pure form of religion which has been God's good gift to us and our glory and defence, that we have admitted its opponents to our councils,* and have expressed readiness to welcome the unconverted Jew, while yet by unbelief he justifies his grand national guilt—the crucifixion of our Lord Christ, to its legislature.† In our own country we see Popery reviving, and the reckless infidelity of Socialism, and the lawless anarchy of Chartism, largely spreading through our most populous districts.

Nothing, alas! is wanting in Christendom of that awful descriptiou of the last days. *This know also, that in the*

* Though the Roman Catholic Relief Bill has become a part of the laws of the country, it is still very important that we should discern and acknowledge the sinful character of that national act; that we may not glory in it, but be humbled for it; and that it may lead us to search out and use more largely that armoury which God has provided against Babylon (Jer. l. 25.) employing the treasury of means which God has given us IN HIS WORD for awakening both Romanists and Protestants to an adequate sense of the national, the spiritual, and the eternal perils of adhering to or favouring Popery. The passing of that act must have disappointed and will disappoint both those statesmen and those Romanists who hoped so much from it. It was not the settlement of the peace of Ireland, but has called forth increased desires, controversy, and disturbance. It did not tend, as some Protestants who favoured it, thought that it would have done, to the conversion of Romanists. The Romanists have used it, as Balaam did Balak's power, to promote the seduction of the true Israel to their idolatrous practices, and the issue will probably be similar to this;—we shall be punished for our apostacy, but it will hasten on the destruction of the spiritual Balaam and those who adhere to him.

† See Remarks on this in the Appendix to my 'Practical Guide to the Prophecies.'

The Act admitting the Jews to hold municipal offices, on declaring that they profess the Jewish religion, was carried on Thursday, June 3, 1841, by a majority of 1 over 47 in the House of Lords. The Archbishop of Canterbury here, as in the Roman Catholic Emancipation Bill, firmly standing in the breach against the inroads making on our Christian constitution. His grace justly observed, 'that if the Jews were admitted to a share in framing and administering our laws, the character of our legislature would be altered, and this would no longer be an exclusively Christian country.' But we have to thank God, that the House of Lords ultimately delivered our country from the infidel measure of passing this Jews' Bill. At the 3rd reading on June 11, 1841, it was negatived by a majority of 34: there being for it only 64 peers, and against it 98.

last days perilous times shall come; for men shall be lovers of their ownselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness but denying the power thereof: from such turn away. The Apostle compares them to *James and Jambres* withstanding Moses, adding, *so do these also resist the truth, men of corrupt minds, reprobates concerning the faith;* and he adds, *but they shall proceed no farther; for their folly shall be manifest unto all, as theirs also was.* And just afterwards the Apostle gives us the fearful intimation that *evil men and seducers shall wax worse and worse, deceiving and being deceived.*

This then is the Scriptural view of the character of the times in which we live; this is the affecting and awakening state of things, which we now see, and may expect yet more and more to be disclosed in the actual state of the *world.* And, in such days, ministers are called to be watchmen of the Lord, and stewards of his mysteries. Our country and the Churches of Christ throughout the world, fix their eyes in this day of conflict on the ministers of the British churches. Assailed we have been, and assailed on every side we shall be, a spectacle to all men. The churches of Christ in Europe, Asia, Africa, America, and in the countless isles of the sea are all affected by our course and conduct. God Almighty grant us grace to be faithful to Christ. May we lift on high at every place where we are stationed, the pure and unadulterated Gospel of the grace of God, the clear, full, perfect light of scriptural truth which God has specially entrusted to our charge, and adorn it by a godly life. The world is ripening fast for the last judgments, Christendom is preparing for the seduction and deception of the last and worst developement of the Antichrist, and out of the midst of this evil world, the sheep of Christ are to be gathered. The little flock of Christ is to be nourished; and our office and charge is to be 'mes-

sengers, watchmen, and stewards of the Lord to teach and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed, and for his sheep who are in the midst of this naughty world, that they may be saved through Christ for ever.' *

Let us fight, then, the good fight of faith for our God. The ministers of Christ everywhere are called to stand in the breach, and if we be faithful to our God, and faithful to the souls of men; yea, *faithful unto death*, O what a glorious reward is ours! But if they be now unfaithful, they drag into destruction not only themselves but the souls committed to them, their churches, and their country; and injure all churches and all lands, and so perish with an aggravated condemnation. The welfare of a whole kingdom may be dependent, in an arduous battle, on the discerniug wisdom, the faithful boldness, and inflexible perseverance of one in the army.

It is under the impression of such times that the Apostle says, *Continue* THOU *in the things that* THOU *hast heard.* He speaks to each individual, as if all depended on the conduct of one. It is under this state of things that our Lord says, *Be watchful and strengthen the things that remain, and are ready to die, for I have not found thy works perfect before God. Remember, therefore, how thou hast received and heard, and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.*

2. But it is not only the perilous times which now lift up a warning voice to rouse us from all sloth and indifference. Blessed be God, there is closely connected with these times another motive presented in the words which follow, full of animating brightness and glory, THE COMING AND THE KINGDOM OF OUR SAVIOUR CHRIST. The Apostle begins his next chapter, *I charge thee before God, who shall judge the quick and dead at his appearing and kingdom, preach the word.* He calls him only the more earnestly because other men, *not enduring sound doctrine, are heaping to them-*

* Ordination Service.

selves teachers, having itching ears, and they shall turn away from the truth, and shall be turned unto fables : In contrast to all this he says, *but watch thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry.* And then, after mentioning his own near approaching martyrdom, and alluding to his own past conflicts, he animates Timothy to follow him, with this glowing hope, *henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing.* The Apostles delight to bring this forward : *When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.* The appearing of Christ is before his kingdom ; the reward which he bestows is at his appearing ; it is a crown of righteousness and of glory ; a reward of dominion and royalty, and all that love his appearing partake of that glory. And why should we not love his appearing ? Why should we not be longing for it ? Why should we not, when he declares, *Surely I come quickly !* be replying, *Amen ! even so, come, Lord Jesus ?* O why not ? Is he not our true, our only, and our beloved Lord ? Has he not ransomed us with his blood ? Are we not engaged in his service ? *The grace of God that bringeth salvation teaches us not* only to *deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world*—but also to *be looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.* Surely the Bride must desire the presence of her Lord ; the faithful steward will long to give account of his stewardship. And though we be in everything so defective, and have come so short of the glory of our God ; yet, when we remember, who it is that is coming, even Him *who to them that look for him will appear the second time without sin unto salvation,* (Heb. ix. 28.) and who is *touched with a feeling of our infirmities,* and who has himself *borne the iniquities of our holy things ;* when we remember the glorious objects for which he is returning ; to put down all wickedness, to establish for ever truth and righteousness. to deliver the afflicted children of God, and to fill the whole

earth with his glory ;—how can we but look for his return as the consummation of all our hopes, and the final accomplishment of all our desires, and the fulness of all our joys.

How near that appearing may be! It is intimately connected in the Scriptures with the end of the Turkish woe ; the ripeness of iniquity ; the extended preaching of the Gospel ; and the restoration of the Jewish nation : and we see signs of all these things. On the end of the Turkish woe we have dwelt in the first part of this Treatise. It is connected also with the ripeness of iniquity. So it is in the Epistle. And thus Enoch prophecies, *Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of their ungodly deeds which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him.* It is on the removal of impediments out of the way, that the *wicked or lawless one shall be revealed, whom the Lord shall consume with the Spirit of his mouth, and destroy with the brightness of his coming ;* and thus the kingdom of Christ increases and triumphs over all. There is, indeed, in these days, a double ripening ; a ripening of the wheat for the harvest of mercy (Mark iv. 28, 29 ; Rev. xiv. 15, 16.) and the ripening of the vine for the vintage of wrath (Rev. xiv. 18—20.) ; but all issues in his glory.

This appearing is again intimately connected with the preaching of the Gospel to all nations. *This Gospel of the kingdom shall be preached in all the world for a witness to all nations, and then shall the end come.* Matt. xxiv. 14. See also Rev. xiv. 6, 7. We have ourselves in the last half century witnessed an unparalleled wide diffusion of the Gospel among all nations, and the uttermost parts of the earth have received the law of Christ.

This appearing is also intimately connected with the Restoration of the Jewish nation. The general voice of prophecy is, *When the Lord shall build up Zion, then shall he appear in his glory.* Psalm cii. 16. *There shall come out of Zion the Deliverer, and shall turn away ungodliness from*

Jacob, (Rom. xi. 26, 27.) And unequalled since the Apostolic age is the interest that has been manifested for this people in recent years by the Church of Christ and Christian nations in general. May it grow to that fulness of love which marked the Apostle of the Gentiles, (Rom. ix. x.) and our Saviour Christ himself, (Isaiah lx. lxi. Matt. xxiii. 37. Luke xix. 41—44.)

But be it near as I believe, or be it more remote, it should ever form the animating object of our hope, the quickening motive in all our labours for the salvation of souls. Then it is we shall have to appear with those to whom God has blessed our labours, *that we may present every man perfect in Christ Jesus.* Col. i. 28. *What is our hope, or joy, or crown of rejoicing? are not even* the faithful among our flocks; they *are our glory and joy in the presence of our Lord Jesus Christ at his coming.* Our great Master, *for the joy set before him, endured the cross.* Let us then set this unspeakable joy of our Saviour's acceptance and approval, and the bliss of saving souls from death, and appearing with them in glory at his right hand, continually before our eyes. What cheering and glowing motives are thus furnished for entire devotedness to Christ!

We are sure that the time is short. The last words of his gracious voice from heaven in the sacred volume are, *Surely, I come quickly.* Our great master is at hand. Soon we shall stand before him. The crowns of life and glory are at his disposal. Oh that his ministers may so act that they may hear at the last his welcome words, *Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord.**

* A spiritual, searching, and awakening sermon, opening ont our sinfulness as ministers of Christ in these days, was preached hy the Rev. Charles Brown, minister of the Free New North Church, Edinhurgh, hefore the General Assembly of the Free Church, on May 21, 1844. It has been puhlished, nnder the title, "State of Religion in the land," hy Nisbet, at the cheap price of 2d. for wide circulation, with a letter prefixed giving an account of the circumstances under which it was delivered. It is delightful to see snch a spirit in this part of the Church of Christ. Were it more general in his ministers every wbere, what hopes we might have of a blessed revival in our chnrches. God graciously give a humble, holy, devoted spirit to us his ministers, that we may be a large blessing to onr fellow-men througb the world!

PART IV.

NATIONAL DUTIES IN THESE TIMES.

CHAP. I.

NATIONAL DUTIES TOWARDS GOD.

To give warning of dangers to our fellow-Christians without showing them the way to escape, would be an incomplete fulfilment of duty. When Joel gives the warning of coming judgments, he calls the Jewish nation to repentance. When God was about to destroy Nineveh, by his blessing on the preaching of Jonah, repentance is produced and the judgment is postponed.

But the most suitable lesson perhaps at the present time recorded for our use in Scripture, is the instruction given by Daniel to Nebuchadnezzar—the monarch of the first universal prophetic empire at the height of his glory; when filled with pride in the consciousness of his power and his wide-spread dominions: so exactly corresponding to the situation of our own country, exalted as it is above all nations, at this time; and in the prospect of the speedy coming of our Lord and Saviour.

That faithful prophet, after clearly showing the king what was before him in the providence of God, thus addresses him: *Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniqui-*

ties by shewing mercy to the poor ; if it may be a lengthening of thy tranquillity. Dan. iv. 27.

This direction is especially seasonable now to this nation. The second coming of Christ is not merely a doctrine needful and profitable for our personal edification as private Christians, but it has also a most important connexion with the duties of nations at large. He is the Prince of the kings of the earth. To him rulers and governors have to give account for the maxims of their government in all their relations to time and eternity. How very different is the view of national duty when thus realized, to any view that merely regards earthly and temporary considerations. Parliaments, Senates, and statesmen have a Supreme Governor, who will shortly summon all to his bar of judgment, and all their measures, laws and statutes, will be revised at his judgment-seat, whose approval, whose condemnation, infallibly righteous, final, irreversible, and everlasting, will be found to be the one judgment, mainly to be regarded, and of supreme importance.

Nebuchadnezzar was an example on this subject. The wonderful vision which he had interpreted by the prophet Daniel, is full of abiding instruction. He was told, *Thou, O King, art a king of kings, for the God of heaven hath given thee a kingdom, and power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.* As monarch of the first universal empire he had all power and might. He was also full of ambition and pride, and this brought upon him his merited punishment ; and upon that followed his repentance, and then his restoration. His debasement is that of all governments, when they shall rule for their own glory, and not the glory of Christ.

In the fourth chapter of Daniel, we have Nebuchadnezzar's full acknowledgment and public confession of his sin, in not knowing that the Most High ruled in the kingdom of men ; closing with praises to God for his restoration. It

is a decree published to all people, nations, and languages that dwell upon all the earth. It belongs to all, and God has secured its widest publication, by directing his beloved servant Daniel to include it in the inspired writings of his own word. There is reason to think it a typical history of the recovery of the nations of the earth from all their idolatries to the worship and service of God at the return of our Lord and Saviour. It is full of seasonable, suitable, and practical instruction to us now.

The advice of Daniel to Nebuchadnezzar, given in the prospect of severe judgments, was, *Wherefore, O King, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.* This advice applies to nations now in the prospect of the Lord's return to judge the earth, and take vengeance on his proud and rebellious creatures. It directs governments to the only safe course, for the welfare of the country over which they rule. God's judgments, if they be not finally averted, may be delayed by repentance, as we see in the case of Nineveh. There may be *a lengthening of our tranquillity;* or if that be impossible, through general national iniquity, there will, at any rate, be a deliverance of our own souls.

In this advice of Daniel we may observe a twofold duty, like the two tables of the law; sins against God are to be broken off by righteousness, and iniquities against man, by shewing mercy to the poor. Let us in this chapter consider,

NATIONAL DUTIES TOWARDS GOD.

Every part of God's word may shew us that such duties exist. If nations, as such, are capable of engagements towards each other, they must be capable of duties and obligations towards God himself. If they nationally confess their obligations to God, and fulfil them, they are religious and blessed; if they reject and deny them as nations, they are under a curse for their ungodliness.

This is a most important principle to be insisted upon at this time, when we are exposed to two opposite evils;

either a blind submission to corrupt authorities, seeking to bring us into bondage by mere self-righteous formalism, on the one hand ; or the contrast evil, the lawless rejection of human authority.

The absolute duty of monarchs and nations to give their royal and national support to the truth as it is in Jesus, is clearly revealed in the word of God, and is the very foundation of the British Constitution, fully laid at the glorious Reformation, and distinctly manifested at every fresh coronation of our monarchs. It is predicted of the Redeemer, that he *shall bear the glory, and sit and rule upon his throne, and he shall be a priest upon his throne.* It is equally a rejection of his rights to deny or withhold his supremacy, either in ecclesiastical or in civil legislature and government. Very clearly has our British Constitution announced this, when the archbishop says to the monarch at the coronation, ' Remember that the whole world is subject to the power and empire of Christ our Redeemer. For he is the Prince of the Kings of the earth, King of kings, and Lord of lords ; so that no man can reign happily who derives not his authority from him, and directs not all his actions according to his laws.' There can be no neutrality on this question. To profess neutrality respecting the supreme authority of Christ and his Word in legislation and government is to number ourselves with his avowed enemies. In short, *all power in heaven and earth is given* to our Lord Jesus Christ, is distributed by him as he pleases, is derived from him, and is to be used for him according to his revealed will. The Divine truth inscribed on the Royal Exchange in the face of the whole metropolis, *The earth is the Lord's, and the fulness thereof*, is one that should never be forgotten. Until Christianity is made the law of the land in every kingdom, and the law of the heart in every human being, his just rights are withheld ; he is rebelliously kept out of his proper kingdom ; he is defrauded of his own inheritance. In an heraldry that cannot err, in the heraldry of heaven, he is *King of kings, and Lord of lords.* However any one

whatever, monarch, priest, prince, or people, may have refused submission to his authority, or have usurped that authority, or resisted it in those to whom he has given it, he will speedily appear, bring all unto judgment, and destroy those who have rebelled against him. He will now soon return in his glory, reward those faithful to him, and sit on his throne, the acknowledged Monarch of the whole earth. *All kings shall fall down before him; all nations shall serve him.** Vain is it, under the pretence of allegiance to the head of the Church, and of Christian liberty, to refuse submission, in things lawful, to the powers that be and are ordained of God. Equally vain is it, under pretence of submission to the powers that be, to yield to corrupt authorities that entire subjection which is only due to the Lord of all, and his clearly revealed will. He has charged us to obey God rather than man, and, in obeying man, to have chief regard to his supreme authority, as contained in His word. His word therefore, is the only sure light to our paths, the only safe lamp to our feet.

In considering our national duties towards God, let us guard, then, against opposite dangers.

National duties are many; we will notice some of the principal.

1. NATIONAL WORSHIP.

The nation which acknowledges the faith of Christ, should unitedly, under its monarch or rulers, and as a part of its whole system of action, publicly worship God, and openly acknowledge the dependence of the nation on Him. Such national worship was rendered by the kings of Israel in their solemn feasts. It was given by Nebuchadnezzar on his repentance, and by Daniel in behalf of his people before their restoration. It is also promised that such national worship shall take place in the times of the Gospel. *Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, kings shall see and arise,*

* See this clearly and well stated in 'Crosthwaite's Sermon on the Establishment of Christianity,' p. 113, 114.

princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee. (Isaiah xlix. 7.) It is promised yet more distinctly and fully, in times to come, *All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth.* (Ps. cxxxviii. 4.) *All kings shall fall down before him, all nations shall serve him.* (Psalm lxxii. 11.) *Kings shall be thy nursing-fathers, and their queens thy nursing-mothers : they shall bow down to thee.* (Isaiah xlix. 23.) *The sons of strangers shall build up thy walls, and their kings shall minister unto thee.* (Isa. lx. 10.)

This duty is implied in the titles given to Christ. *He is God over all, blessed for ever ;* he is *the Prince of the kings of the earth ;* he is *King of kings and Lord of lords.* Reasonable is it, then, that the united worship of governments and nations should be rendered to him *who has a name given him above every name ; that at the name of Jesus every knee should bow, and every tongue confess that he is Lord, to the glory of God the Father.*

This duty is also the dictate of natural conscience : to receive blessings without number, as a nation, and to return no public national united thankfulness, is a base ingratitude.

Hence we find that ungodly rulers have justly and rightly been punished, and their kingdoms with them. Pharaoh disdainfully asked, *Who is the Lord, that I should obey his voice to let Israel go ? I know not the Lord, neither will I let Israel go.* Thus he hardened his heart ; and his people concurring with him, this casting-off the Lord brought down upon his kingdom the destructive plagues of Egypt. So Belshazzar lifted up himself against the Lord of heaven, and he and his servants praised their idols. Daniel solemnly warned him of the common danger of falling kingdoms : *The God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified.* And in that night Belshazzar was slain, and his kingdom overthrown. May we as a nation be warned by such examples of the danger of casting off God in our public measures.

Great is the beauty and glory of the united worship of a nation. In the Old Testament we may often see this. Look at the inauguration of Solomon by his father David. In that magnificent assembly of all Israel, David blessed the Lord with the most glowing praises, and called all the congregation of Israel to bless the Lord, and they united together in worship and sacrifices. In the dedication of the temple by Solomon, we behold a similar sublime and holy meeting and general worship of the nation, and God marking his approval of it by manifesting his glory in the midst of it. Similar national worship distinguished the reigns of other pious kings. Thus the examples of faithful rulers illustrate and confirm the great duty of national worship.

True it is, that there are now real difficulties in the way of general, harmonious, and united worship. But the only hindrances arise from sin, religious divisions, foul superstition, and hateful ungodliness, to be withstood and resisted by those to whom God has committed his authority, in wisdom and forbearance, with firmness in necessary things, liberty in things not necessary, and charity in all things. However the evils may increase the difficulty, they never can reverse the duty.

The Lord Jesus Christ, the great Monarch of all, with supreme wisdom and infinite power, is coming to take account of the stewardship that he has intrusted to each. Oh, how great the hatefulness, how besotted the folly of indifference to the national worship of God, when placed in the light of his speedy coming, and his infallible judgment!

2. Righteous Laws.

This is a vast subject, in which we can but glance at some general principles. The law of God, as given in his word, is the true fountain of political wisdom. It requires, indeed, that we should discern things that differ. We have to distinguish the circumstances peculiar to the early age of the world, and the political state of the Jews, from those great principles of moral and social duty, and that essential

nature of social happiness, which are of universal force. With this modification, the direction given to Israel is equally applicable to us. *Keep, therefore, and do them ; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and shall say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for ?* Deut. iv. 6, 7.

To neglect the law of God in human legislation is impiety, and to seek happiness in the contradiction of its maxims, is folly and madness. There is, alas ! much of this impiety and folly in modern legislation, on all the great subjects of crime and commerce, morality, and social interest and happiness.

How little yet has the nation at large, or even the ministers of the word, risen to a due estimate of the value of the divine law, as a great guide in legislation. There is divine wisdom in the maxims of righteous laws taught us in the word of God. The punishment of murder was strictly required in the death of the murderer. No laws of human honour justifying duelling will plead in the bar of the divine law at the coming judgment. There was to be a firm repression of crime between man and man, and of blasphemy against God. No pretence of constitutional liberty will justify our allowance of open blasphemy in that day. The sense of national union was based on the fear of God, and the religious education of the young. No differences of religious opinions will clear us of national guilt, if this be neglected. God gave many safeguards against oppression, and the unbounded accumulation of property. His laws fostered simplicity in bodily and personal wants, and high and noble efforts for national holiness. They taught men to honour the rulers and judges placed over them, and to seek their happiness—not in things without them, but—in the inward state of their own minds, and in the favour of God. Had such principles regulated our legislation in general, and imbued our country at large,

Britain would have been, far more than it is, *a holy nation, fearing God and working righteousness.*

But in contradiction to this, there is a relaxing of righteous laws on one hand, and, on the other, a spirit of lawlessness that endeavours to throw contempt on the authority of law, and the decisions of justice, by constituted authorities. True it is that we must obey God rather than man, whatever human authorities determine ; but we must not make our own rebellious will our idol ; we must not speak evil of dignities, nor be presumptuous and self-willed. We must yield neither to corrupt authorities on the one hand, nor to lawlessness on the other, but simply, entirely, and unreservedly yield to the Lord our God and his revealed will. Contrast evils, in all ages, try the Church of God. Thus the primitive Church had as equally to beware of the leaven of the Pharisees, as of that of the Sadducees. Another national duty to God is—

3. The CONFESSION AND DIFFUSION OF TRUTH.

Nebuchadnezzar in his decree, says, *I thought it good to shew the signs and wonders that the high God hath wrought toward me. How great are his signs ! and how mighty are his wonders ! his kingdom is an everlasting kingdom, and his dominion is from generation to generation. I, Nebuchadnezzar, praise and extol the King of heaven.* This is the true and safe position of a faithful monarch before God. Every monarch restored to a sound state of mind in the sight of God, as Nebuchadnezzar was, will thus openly and faithfully confess and diffuse the truth of God.

This is the duty of every monarch, and of every government. It is a very superficial objection to say that heathen governments must therefore propagate heathenism, and idolaters diffuse idolatry. The clear answer to this objection is, that it is the duty of rulers first to learn the truth. Here God has never left himself without witness, in the constant goodness of his providence, to those really seeking after him. Having sought and attained the truth, their duty is then to promote it with all the influence of their station, and by all the means which the nature of that

truth allows. In a couutry where the word of God is open to all, truth is attainable to every faithful reader of that word, or else the Gospel is a mockery and a dream. All men are responsible to God for using the means of attaining his truth ; and much more are rulers, and governors, and nations, acting in their national capacity, seeing that such vast consequences hang upon their due performance of this duty. Hence pious kings are commended for using their power and influence to promote religion. Pious Asa reforms abuses in religion. 2 Chron. xiv. 2—4 ; xv. 8. Pious Jehoshaphat commands the priests and Levites to teach the law of the Lord, and the judges to reform abuses. 2 Chron. xvii. 7—9 ; xix. 4—11. Pious Hezekiah takes counsel with the princes to celebrate the Passover (2 Chron. xxx. 2), and appoints the courses of the priests (2 Chron. xxxi. 2), and pious Josiah takes an oath of the people to keep the law (2 Kings xxiii. 2, 3) ; and these acts are their true glory, and are recorded in the word for the instruction and pattern of all monarchs to whom God has given knowledge and the love of his truth.

Thus responsible are governments for confessing before others, and diffusing that precious light of Divine truth, which they have received. It is a talent entrusted to them, and if they employ it not, they are like that evil servant who hid his talent in a napkin, and received so decided a condemnation from his Lord. Excuses may be multiplied before men, but no excuse against the performance of so clear a duty will avail in the presence of Christ.

All this, at this time, is eminently true of the British nation, exalted in Christian privilege, wealth, and enlarged dominion, as it is above other nations. Its prominence in the eye of the world is peculiar, its means of knowledge abundant, its means of diffusing that knowledge are immense, and the preciousness of the souls which we may now benefit is infinite.

Here again, then, we have brought before us our deep national guilt. Our worldliness, our ambition, and our religious differences, are the great hindrance to this duty ;

and these things are our sin and our shame. Oh, that God may give us grace each duly to weigh, as in his sight, the severe account to be hereafter given for any share in this guilt; and, most of all, may it please the Lord to grant grace to legislators and governors in the State, and to rulers, ministers, and teachers in the Church, deeply to consider their personal responsibility for the national neglect of this duty.

There are two great sources of the evil. On the one hand, heartless indifference to Divine truth, and, on the other hand, idolizing of outward forms, and ceremonial or ecclesiastical distinctions. These sins are to be broken off by righteousness; attaining through the Word and the Spirit of God a right state of mind and heart in his sight; and then doing that which He in his Word has called us to do; in short, to believe in his Son, Jesus Christ, to confess him before men, and to keep his commandments, which are, supreme love to God, and unfeigned love to man. This is the righteousness to which He calls us. Nothing else will save us or our country from ruin. Love to the truth, love to all who hold the truth, united and national zeal for the promotion of the truth,—these would be good and bright tokens of England's safety and prosperity. A nation which accounts proselytism to the truth as a sin, has apostatized from its duty and its highest glory. The salt has then lost its savour, and it is good for nothing in God's sight but to be cast out, and trodden under foot of men.

CHAP. II.

NATIONAL DUTIES TOWARDS MEN.

Nebuchadnezzar, the king of Babylon, was guilty of two evils. He was an ambitious conqueror, full of pride; and he was careless of the welfare of the poor. These two

evils beset kingdoms that have been successful in war, and have extended dominion, such as the leading kingdoms of Europe at this time.

Two important national duties towards our fellow-men —the repression of warlike ambition, and mercy to the poor—are thus suggested.

1. THE REPRESSION OF WARLIKE AMBITION.

This is taught by the emblem of the wild beasts. It shows us one grand sin of the nations, and the character in which it is viewed by the Lord of all ; as a ravenous, untamed, destructive beast, bringing death and misery where it prevails. The history of the world is full of illustrations of these evils of warlike ambition.*

What fruits of unspeakable misery, for instance, attended the progress of the wars of the French Revolution. What tremendous guilt was incurred by those who occasioned these wars.

The true aim of government in any country should be to repress its inward evils, and promote self-denial, union, love, and holiness. Its object should be the subjugation of party, of oppression, of rebellion, and of crime ; while it is firm, united, and valiant against external enemies.

We have, as a nation, here much to learn. We are proud and vain-glorious ; we are lifted up with our victories, and our subjugated countries, and our wide-spread dominions. Conquest is as dangerous as it is alluring. It deceives even religious minds, under the idea of the good that may be done in the countries to be subdued. We are not justified in *doing evil that good may come.* If we adopt this maxim, even under devout phraseology, our *damnation is just.* The whole principle of the Gospel, the very character of God himself, in the dispensation under which we

* Well does Milton describe it—

'To overcome in battle, and subdue
Nations, and bring home spoils with infinite
Manslaughter, shall be held the highest pitch
Of human glory; and for glory done
Of triumph, to be styled great conquerors,
Patrons of mankind, Gods, and sons of Gods,
Destroyers, rightlier called, and plagues of men.'—*Book* xi.

live, is, *not to be overcome of evil, but to overcome evil with good.* Let us as a Christian nation first duly occupy the field which the Lord has already given to us. Every step in conquest is an awful responsibility. Every death in an unjust war is murder in God's sight, as much as that which is perpetrated by an assassin. The chief guilt, indeed, in such wars is not upon the soldiers, but first on the Statesmen who prompt and determine on the aggressions, and next on the people who applaud and approve the successful issue of them.

Would that our own country were guiltless here! Amidst every palliation, and with every disposition to view things in the best light, is there not the voice of our brother's blood crying against us through our vast dominions? No past cruelty and oppression is forgotten of God; all the cruelties of the slave-trade and of slavery live in his sight. Africa, at this moment, in its chief kingdoms, is agonized with that slavery and slave-trade which we in past days greatly and chiefly maintained.* Every unjustifiable war and conquest, with all its blood-shedding, is now before the eyes of the Lord, as at the very time in which they took place. Our extended colonies through the earth bear with them the still living record of each sin of ambition, covetousness, and oppression, defiling the nation in the way in which they were acquired. Fearful instances of the abuse of power in our dealings with foreign nations abound. The opium trade with China has been so conducted as to be an enormous national crime. Think of a dreadful war, in which it is said from 25,000 to 30,000 have perished! Think of our arms pioneering the way for an unchristian and most mercenary traffic, and to force poison on a heathen nation! Our warlike ambition has now given security to the trade, and because of its success we glory in our shame. It is not a moral, it is not a respectable, it is not in China a legitimate trade; but it is a lucrative one; and from two to three millions of profits

* See East's 'Western Africa,' for many affecting proofs of this. See also the Rev. G. P. Hill's 'Fifty Days on board a Slave Vessel.'

annually are wrung by the East India Company from the tears and the blood of China. Where was there ever a moral question more clear than this ! And yet one noble-minded Christian has been deserted by almost all men, even those who make a profession of religion, as well as those who do not, and has had to contend in vain in his place in Parliament, to have this iniquitous traffic put down. An eye-witness of the trade writes to me, ' None but those who have really witnessed its effects, as I have done for years, can know the misery, crime, disease, despair, and death, which follow in its train. The present state of this most abominable traffic is sowing the seed of future wars. This mass of guilt which cleaves to our Christian name and country, must be removed by true repentance, and the united voice of religious men through our land must be raised against this flood of poison with which the cursed thirst for wealth is desolating unhappy China ; otherwise, the long-desired opening there will be only an opening for vice and cruelty, and disease, in its most appalling forms. Let us cleanse our hands from this foul stain. No man is exempt from this duty. It is the business of all. Our country's sin is our country's danger ; for what danger is more imminent than the incurring of God's wrath, by iniquities committed for the sake of filthy lucre ? ' *

* My friend, the Rev. E. B. Squire, who has been in China, has, at my request, furnished me with the following statement on this subject :—

' This national sin of the Opium trade with China, which does not meet the eye so prominently as many others, because of the distance from which we are removed from the scene, is not the less a source of incalculable misery and inconceivable wretchedness inflicted by our so-called Christian land upon a heathen people. It is a contraband trade : China rejects it altogether ; and, therefore, even if it were not a deleterious drug, yet it would be attended with all the disgraceful and cruel scenes which ever accompany smuggling. But China has made it death for her subjects to trade in it, and not unfrequently have Europeans seen the extreme penalty of the law enforced ; (three men's heads were exhibited at Macao, while I resided there, upon pikes ; over this disgusting spectacle was written the nature of their crime, dealing in opium with foreign barbarians ;) but it is a most pernicious and intoxicating drug. I have witnessed at Singapore, where there is no concealment, and where any person may enter an opium shop, every grade of madness, and such scenes as find no parallel on earth. Its use is attended with a world of moral and physical evil, prostration of body and of every energy ; the intellectual powers of the mind are destroyed, and man becomes a willing slave to the worst species of intoxication ; in short, pain, poverty, crime, disease, despair, and death,—

Take another fact. The North American Indians, who occupied the different parts of North America, at the time of its first settlement by the Anglo-Americans, numbered more than fourteen millions; they have been reduced since that time, and undoubtedly in consequence of that settlement, to something less than two millions. Of these it is said, as they exist at present, 'there may be 400,000 or 500,000 in their primitive state, and a million and a-half that may be said to be semi-civilized, and contending with the sophistry of white men, while they are swallowing their poisons, and yielding their lands and their lives to the superior tact and cunning of their merciless cajolers.' Among these, all along the frontier, the conduct of those called Christians, has presented the greatest hindrance to the progress of Christianity. There, by the introduction of ardent spirits, with every sort of fraud and abuse that could be engendered and visited upon them, and among their families by ingenious money-making men, the most deadly and thwarting prejudices have been occasioned. Thus, under a burning sense of injustice, they have with-

all this is implied in the single word opium-smoking. And whence is this curse inflicted on this unhappy people, this pestilence which has raged and still rages with amazingly increasing virulence during the past thirty years? We reply, from India, from that land which God committed in his providence to our fostering care, that we might he a hlessing to it, and that our influence for good might he extended to other lands of the East, and His kingdom and glory advanced. How are the mighty fallen! At this moment are the heathen of our East Indian possessions engaged in preparing this flowing poison from their hest lands, that it may, under the auspices of our government, and countrymen, and fellow-suhjects, inundate the mighty empire of China, to the extent of from 35,000 to 40,000 chests per annum, from which, as it is a monopoly, a gain of from £2,000,000 to £3,000,000. sterling is derived. It is the great obstacle to the introduction of the Gospel, as every missionary and right-thinking man has testified; it has been the cause of a war, in which it is said 20,000 or 30,000 have perished, yet could such a war, by its continuance, have put a stop to the Opium trade, it would have hcen a mercy to China to have continued it, the misery of the former, tremendous as it was, among such a populous nation, heing incomparahly less than the latter. The amount in value of opium introduced iuto China and the Straits, in 1837, was £4,800,000., heing £300,000. more than the whole amount expended in traveling and conveyance of passengers and luggage upon the railroads of Great Britain last year, according to the returns made; and if we take the strength of the male population of China at seventy-two millions, that is, those between twenty and sixty years of age, who consume the drug, we can prove that if fifteen grains a-day—every day—are used by each individual, it will require 7,200,000, or one in ten, to consume this quantity. If you enlarge the dose, then you oblige a larger individual consumption; if you think it too large, then you extend the number of consumers.'

stood the introduction of Christianity, and everything which virtuous society has attempted to teach them.* English and American Christians have to answer for this depopulation, and for this aversion to the Gospel.

Surely, we are *a sinful nation, and a people laden with iniquity.* We have been very guilty before God for our warlike ambition. A severe account will yet be exacted of all our national wrongs and iniquities, should we not break them off by righteousness. Let us often think of the holiness and meekness and humility of the great Judge, when he was on earth. He who refused with abhorrence the proffered empire of Satan, at the cost of homage to that enemy of God and man, is coming to judge our unrighteous acquisitions of its kingdoms. He who withdrew when they sought by force to make Him king, will bring to his bar all the campaigns of proud ambition. Many that are esteemed now highly among men, will undoubtedly be found an abomination in his sight in that quickly coming day.

Yet—for there are errors on all sides—let not any take up an unscriptural view of all wars. We do not, we dare not, assert, that all war is in itself sinful. We see by the Old Testament, we see by the New, that war will continue till the Lord of glory returns, and establish, by the last war, his own peaceful and happy kingdom. We see that officers and soldiers are not commanded to leave their calling, but to glorify God in it ; and we are distinctly told that *the magistrate beareth not the sword in vain.* Yet all war, on one side or the other, must be sinful ; and too many wars on both sides are altogether sinful. The final decision is at hand. May the Lord himself bring us as a nation to true repentance of our fondly-cherished ambition of military glory, and love of conquest and national aggrandizement !

Our position as a civilized and powerful and military nation, bordering in our colonies everywhere on uncivilized, weak, and helpless nations, is a fearful snare to us. We are not to be excused or deterred from a righteous and

* See Catlin's 'North American Indians.' Vol. ii. p. 238—244.

merciful course by the iniquities of other nations. It may appear satisfactory before a human tribunal, but before God it will not avail, for a Christian nation to say, that we cannot act upon abstract principles when we have to deal with barbarous or wicked people. The glory of Britain, possessing the Word of God, and professing to believe it to be from Him, should be that it is altogether upright, just and true, merciful, faithful, and kind in its national dealings. No doubt we must have discernment of things that differ, and be wise as serpents; but still we ought to be unexceptionably *blameless and harmless, without rebuke in the midst of crooked and perverse nations, shining as lights in the world.* To depart from our own faithfulness to treaties on grounds of mere worldly policy, to make moral integrity subject to any principles of expediency, is to dishonour the Gospel, and taint the national faith. Moral and Christian principles in a Christian government ought to preside over and govern, begin and end all our transactions. Alas! far has this been from our course. It is true of us, as it was of Israel of old, *when they entered unto the heathen whither they went, they profaned my holy name, when they said to them, These are the people of the Lord, and are gone forth out of his land. O Lord, turn thou us unto thee, and we shall be turned; renew our days as of old.*

2. Mercy to the Poor.

This duty to our fellow-men is specially insisted upon by Daniel, *break off thy iniquities by showing mercy to the poor;* and, indeed, a very large proportion of the precepts of the Word of God bear upon this duty.

As Christians, What is our own situation before God? We are miserable offenders in his sight, through innumerable transgressions; we are under infinite obligation to the Divine mercy that spares, that pardons, that favours, and that blesses us. By this very mercy so freely manifested to us in Christ Jesus, God calls us to this high standing and glory, to be, like himself, partakers of his own character, to be merciful as he is merciful, to delight in doing good, in compassion, in acts of grace and loving kindness.

The sins of the poor, no doubt, are one great cause of the evils which they suffer—and they justly merit, from the hand of God, his chastisements ; but woe be to the man who makes this a reason for neglecting them (2 Chron. xxviii. 9—11) ; the Divine rule is plain, *Be not overcome of evil, but overcome evil with good.* But what has been our real conduct ?

Greatly have we, as a nation, sinned by our trading covetousness on the one hand, and by our ambition on the other. The spirit of commercial selfishness is, to treat men as machines ; the spirit of military glory is, to adopt the sentiment of Buonaparte, and to regard them as food for the cannon. The spirit of true religion is to view them as immortal beings, whose life and welfare are precious in the sight of God. Both the law and the Gospel call us to this. *The weightier matters of the Law are judgment, mercy, and faith ;* and the Gospel teaches us to *put on, as the elect of God, holy and beloved, bowels of mercies and kindness,* to *shew mercy with cheerfulness,* and to be *merciful, as our Father in heaven is merciful.*

It is the duty of the nation and of its government to see that the poor are not neglected. *Thus saith the Lord God ; Let it suffice you, O Princes of Israel : remove violence and spoil, and execute judgment and justice, take away your exactions from my people.* Ezek. xlv. 9. The direction given to kings is, *Open thy mouth for the dumb, in the cause of all such as are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy.* Prov. xxxi. 8, 9. Magistrates are required of God to *defend the poor and fatherless : and do justice to the afflicted and the needy.* Psalm lxxxii. 3. *Mercy and truth preserve the King, and his throne is upholden by mercy.* Prov. xx. 28. It is dangerous to neglect this duty. *Whoso stoppeth his ears at the cry of the poor, he will cry himself, and shall not be heard.* Prov. xxi. 13. Peculiar blessings are also promised to those who attend to this duty. Isa. lviii. 10, 11.

Seeing, then, it is so important a duty, let us more par-

ticularly notice iniquities that abound amongst us, contrary to this law of love.

1. Oppressive Labour. The law of God here is explicit. *Thus speaketh the Lord of Hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother: and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.* Zech. vii. 9, 10. *Execute judgment and justice, take away your exactions from my people, saith the Lord.* Ezek. xlv. 9. *Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work.* Jer. xxii. 13. *He that oppresseth the poor to increase his riches, shall surely come to want.* Prov. xxii. 16. *Rob not the poor, because he is poor: neither oppress the afflicted in the gate: for the Lord will plead their cause, and spoil the soul of those that spoiled them.* Prov. xxii. 22, 23. *Undo the heavy burthens; let the oppressed go free; break every yoke. Then shall thy light break forth as the morning.* Isa. lviii. 6, 8. The exacting of oppressive labour from the Israelites, brought down all the destructive plagues upon the Egyptians. The children of Israel *sighed by reason of their bondage, and their cry came up unto God by reason of the bondage.* Exod. ii. 23. The cause of God's judgments on Babylon of old was similar: *Thou didst shew them no mercy; upon the ancient hast thou very heavily laid thy yoke.* Isa. xlvii. 6. The transgressions of Israel were of a like character: *In the days of your fast ye find pleasure, and exact all your labours.* Isa. lviii. 3. There is much of this sin in Britain, which it is in the power of a Christian Legislature to remedy. The ways in which the poor are stinted in their wages, in which young men and young women are worked in trades and shops, and children in the mines, and women and children in the factories and elsewhere, bring an awful amount of guilt on this sinful nation. Equally so does the establishment of systems of trade, which wring out of the muscles and sinews all that can possibly be gained, reckless of the sacrifice of the health

and morals of those from whom it is gained ; or which prefer female labour because it may be had at a lower rate, though it be to the entire destruction of all family happiness. The low wages, also, of the agricultural poor reduce them to the greatest shifts and distresses in providing decent clothing, lodging, and necessary food for their families. The destitution of vast multitudes in our great metropolis is its reproach and its fearful danger. Oh have we not reason to fear lest it be said of London, of Manchester, of Leeds, and of other large towns in our country, as it was of Jerusalem of old, *This is the city to be visited. She is wholly oppression in the midst of her ?* Jer. vi. 6.*

DEFRAUDING THE POOR OF THEIR HIRE.

Very plainly the Lord speaks on this subject : *Thou shalt not defraud thy neighbour, neither rob him : the wages of him that is hired shall not abide with thee all night until until the morning.* Lev. xix. 13. *What mean ye that ye beat my people to pieces, and grind the faces of the poor, saith the Lord of hosts ?* Isaiah iii. 15. *Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of the strangers that are in thy land within thy gates : at his day thou shalt give him his hire, neither shall the sun go down upon it ; for he is poor, and setteth his heart upon it : lest he cry against thee unto the Lord, and it be sin unto thee.* Deut. xxiv. 14, 15. God threatens in another place, to *come near unto judgment, and to be a swift witness against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right.* Mal. iii. 5. He marks this as the sin of the last times, *Ye have heaped treasures together for the last days. Behold, the hire of the labourers who have reaped down your*

* By an appeal from that excellent Institntion, the Hospital for Consumption and Diseases of the Chest (20 Great Marlborongh Street, and Brompton,) it appears that npwards of 11,000 persons are constantly wasting away under the attacks of this lingering disease, and, it is added, 'that many, very many, of these poor sufferers are the acknowledged victims of unventilated workshops, ill-constructed dwellings, vitiated atmosphere, *long hours of work*, and the want of open places for exercise and recreation ; so that they may fairly claim from their richer brethren, not sympathy only, hut compensation, for the injury which their neglect has inflicted on them.'

fields, which is of you kept back by fraud, crieth : and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. James v. 3, 4. Innumerable are the methods in the modern systems of vehement competition in trade, of injuring others and robbing the poor because they are unable to resist it. The truck system was an organized fraud on their wages. The systematic planning of such vile frauds specially incurs the Divine sentence, *Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; to turn aside the needy from judgment, and to take away the right from the poor of my people.* Isaiah x. 1, 2. How ought all men to look well unto their concerns with fear and trembling, lest there should be any such frauds upon the poor, seeing that there is nothing which more surely brings down the wrath of Almighty God. It is an awful thing to become rich with the spoil of the poor. Isa. iii. 14.

NEGLECT OF THEIR BODILY WANTS.

How merciful is the law of God upon this subject. *The poor shall never cease out of the land : therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.* Deut. xv. 11. *If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down ; for that is his covering only, it is his raiment for his skin ; wherein shall he sleep ? And it shall come to pass, when he crieth unto me, that I will hear, for I am gracious.* Exod. xxii. 26, 27. *No man shall take the nether or the upper millstone to pledge, for he taketh a man's life to pledge.* Deut. xxiv. 6. *Pure religion and undefiled before God and the Father is this : To visit the fatherless and widows in their affliction. If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, and be ye warmed and filled ; notwithstanding ye give them not those things which are needful to the body, what doth it profit ?* James i. 27 ; ii. 15, 16. Such are the regulations of the Divine goodness ; but how contrary to all this is the wretched and neglected situation of the poor ; disregarded,

and unvisited and uncared for, as it regards real self-denial and self-sacrifice by their wealthy neighbours.

We deny not the privileges of rank and station ; let none grudge those comforts and blessings of wealth which may lawfully be enjoyed, and that even to the benefit, in a thousand ways, of the poor. Let none imagine that a voluntary poverty is a necessary Christian duty, or that the Gospel is a leveller of the distinctions of social life. Lawless liberty and equality are the cries of democracy, and the precursors of national ruin. But the constant streamings forth of Christian love are equally the duty, the safety, and the happiness of wealth. Oh, how beautiful, how full of blessings are the regulations of the Gospel. *I mean not*, says the Apostle, to the rich Corinthians, *that other men be eased and ye burdened ; but by an equality, that now, at this time, your abundance may be a supply for their want, that their abundance also may be a supply for your want, that there may be equality. As it is written, He that had gathered much had nothing over, and he that had gathered little had no lack.* Thus the superabundance of one part of the Christian commonwealth is ever to be flowing to the deficiencies of another ; and in the constant changes of providence, there is no part, however now in abundance, that will not, at some time, stand in need of the help of another part.* This beautiful law of Christian love is far

* The state of the agricultnral labonrers increasingly calls for the attention of landed proprietors. The following remarks from Fraser's Magazine, in the middle of 1844, deserve attention, though the view may be too one-sided.

' We have ventured elsewhere to insinnate, and here we mnst repeat the statement in plain terms, that the prevalence of the horrid crime of incendiarism is attributable, not to the operations of the New Poor Law, nor yet to the indifference of parliament and the government, regarded in their collective or abstract capacities, hut to the general neglect hy their natural protectors and immediate employers of the agricultural labonrers of England. The crime was never heard of till the false prosperity induced by the war of the French Revolution had entirely changed the nature of rural life in this country ; and a return to a state of peace bronght ahout the natnral results of snch a change. Indeed the New Poor Law was only one more additional to the many wretched expedients on which men fall hack when, hy a mistaken pursuit of self-interest, they have thrown their own affairs and those of the community into confusion, and find themselves at a loss, or profess to he so, for the proper means of extricating all parties from the dilemma. Instead of passing that law, had the gentlemen composing the cahinet and parliament of 1833 set the example, in their individual capacities, of a wiser and more liheral mode of dealing with the agricultural labourers, the people would have been spared the outlay

too much disregarded. Are we not carelessly ignorant of the difficulties and distresses of the poor? Are we not too self-indulgent?

The state of the poor of Scotland, as brought before us by the Report of the Commissioners, (See the abstract by P. Pusey, Esq.) administered under the laws of a false political economy, that relieving the poor is full of evil, and to be withheld as much as possible, is, to a great and fearful extent, a state of dreadful sufferings. The proprietors are often absent, and Dr. Douglass of Kelso, says, 'The agents who act for the proprietors here, thinking they are serving their masters to save their money, do squeeze the poor and that severely.' Oh atrocious and monstrous saving! Such agents are the bitterest enemies of proprietors, who are responsible for their oppression, and incur thereby all the terrible denunciations of St. James v. 1—5. The moral evils of such neglect of the poor are a tremendous scourge on the country, which so grievously transgresses God's commands on this subject. The agricultural poor in many parts of England have wholly inadequate wages, and are living in great distress and penury. As might be expected, the poorer they are, the more thoughtless and reckless they become, and marry without any provision for families.

It is awful to think of what the eye of the merciful God

that was required for the erection of the Union Workhouses, and the nation the disgrace which attaches to it, by reason of the prevalence in the agricultural districts of a crime so atrocious as incendiarism. And we do not hesitate to add that, even now, the only chance which we have of escape from the difficulties by which, in the agricultural districts, we are surrounded, hangs upon the power of the landowners to see where their duty lies, and their readiness to act up to it. If they either will not, or cannot, cut up the large farms into small, let them, at all events, make terms with their tenants, that every hundred acres of arable land shall have so many workmen employed upon them steadily, and at fair wages. They may depend upon it that the tenants, however they may grumble when the bargain is forced on them, will find themselves at the end of the year greatly the gainers by it. For there is not a wheat-field in all England which by proper cultivation might not be made to produce more than it does. There are many which require this, and nothing more, to produce double what they bring home to the barn-yard at present. And if, over and above this, the owners of the soil take care that every good labourer shall have his own little half-acre field, in which to employ his spare hours; then, at least, they will have done their duty; yea, and they will reap their reward.'

beholds sometimes in the nearest vicinity. The wretched and destitute poor perishing in want in miserable and crowded garrets, or rooms, or cellars, close by the most splendid squares and stately mansions. He sees, in the same neighbourhood, splendid houses, furnished with every costly luxury ;—and hovels, with the scantiest possible supplies of clothing, bedding, or furniture, in narrow streets, and narrower courts and allies, full of wretchedness and of wickedness, unventilated, undrained, filled with stagnant infection, spreading sickness and death. Families crowded together in small rooms, so that all decency and moral feelings are outraged. These things ought not to be so. May God raise amongst us, by the excess of the evil, a real zeal to show mercy to the poor.

UNCONCERN FOR THEIR SPIRITUAL WELFARE.

The whole spirit of our holy religion is to give us an earnest desire for the spiritual welfare of others, and to make this a primary duty. *Thou shalt not hate thy brother in thine heart ; thou shalt in anywise rebuke thy neighbour, and not suffer sin upon him.* (Lev. xix. 17.) *He that winneth souls is wise.* (Prov. xi. 30.) *Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him ?* (1 John iii. 17.) We know, from our Saviour's example, that real compassion will chiefly regard the wants of the soul. To gather together vast multitudes, that wealth may be accumulated by their labours, and to make no provision for their spiritual wants ; to witness with indifference their having no opportunity for public worship, and no care for Sabbath blessings, or the Christian education of their children ; to make no provision for church-room, or for Christian schools, is a fearful national sin in the sight of God. Masters are bound to *give unto their servants that which is just and equal*, for their souls, as well as for their bodies. (Col. iv. 1.) *If any provide not for his own—he hath denied the faith, and is worse than an infidel.* (1 Tim. v. 8.) True Christians are, wherever situated, to be *the salt of the earth, and the light of the world.* Is it,

then, without national sin, that, in the midst of this most favoured metropolis of Christendom, and in our largest manufacturing towns and most populous districts, there are hundreds of thousands that have never heard the word of Christ, and with the present state of things around them, cannot hear it? Is it without national guilt that they never attend public worship, and, with the present inadequate places of worship, could not possibly be accommodated, if they did attend?

DENIAL OF THE AIDS OF LAW AGAINST PREVALENT WRONG.

The very design of law and government is to correct what is wrong, and to protect the weak and helpless. It is a national sin that such measures as were introduced by a Christian nobleman, who has gained the hearts of British Christians, ten years since, for the relief of children and of females, were refused and set aside.*

Perfect righteousness without the least partiality to rich or to poor, is what the divine law requires, in all judges of the earth. *Ye shall do no unrighteousness in judgment. Thou shalt not respect the person of the poor, nor honour the person of the mighty, but in righteousness shalt thou judge thy neighbour.* Lev. xix. 15.

To this moment, while grateful for every progress towards what is right, we have to mourn that adequate measures to restrain and correct existing evils have not been provided. God Almighty, in his tender mercy to suffering thousands, graciously dispose those in power, to aid in this. These are not party questions. They are great and grave subjects of national interest and righteousness, and of moral and religious obligation; and till the Law speaks clearly and fully on such subjects of mercy and righteousness, the guilt of their rejection rests upon the country, and

* I cannot forbear giving some extracts in an Appendix of Lord Ashley's thrilling speech on Friday, March 15, 1844. May the facts deeply sink into the hearts of Christians:—Lord Ashley's motion was carried three times, and yet ultimately defeated by the pertinacious adherence of government to a less extensive system of alleviation of these tremendous evils than Lord Ashley proposed. Extracts from a more recent speech are also added.

the duty of all British Christians is to speak openly and boldly concerning them.

The situation of the poorer classes is one of deep national importance, and specially requiring the aid of wise, righteous, and merciful laws. It is not to be denied that from a variety of causes, from their own corruption, from religious and moral neglect on the part of others, from low wages, utterly inadequate in numberless cases, to meet their actual necessities, from want of employment at those low wages, and from miserable accommodation in their dwellings, large masses of the poor are becoming more and more degraded and immoral, and the higher and lower classes are more and more separated from each other. Such a state of things is full of national dangers, as well as contrary to the word of God. The difficulty of legislation for the poor is acknowledged and felt by all; and a remedy for present evils is a subject worthy of the deepest wisdom and highest intellect of our country. The recent efforts that have been made have had but partial success; the loss of local knowledge, ministerial superintendence, and personal interest and sympathy in the parish system, has not been fully compensated by the benefits of union and centralization. Very much must depend on the administration in each case, but it is to be feared that the sufferings of the poor and the consequent bitterness of their spirits against their superiors are not diminishing but increasing.

Oh! that the same powers of intellect which have been so largely directed to improving our machinery and our facilities of intercourse, to advancing our commerce, to enable us to compete with others in trade, and in every way to increase wealth, had also been directed to the best methods of showing mercy to the poor, and improving their religious and moral character, to shewing real sympathy with their wants, discouraging indolence, improvidence, and vice, opening channels for willing industry, fostering plans and habits of economy, forethought, and providence, and advancing their spiritual and eternal, as well as their temporal welfare! Had this been done, the

British Islands would have been yet a large blessing to mankind, and infinitely fuller of home happiness. Nothing but the principles of the Bible, carried out in the spirit of our Divine Redeemer, in all our dealings with the poor, cau meet their necessities or ensure our own safety. God's providence ever corresponds with his word, and all legislation not founded on that word, will fail of attaining that success at which it aims.

THE ABUSES OF WEALTH AND POWER.

The very characters of the age are the growth of luxury and covetousness. We witness a constant accumulating of property, notwithstanding the miseries abounding all around us. *Ye have heaped treasure together for the last days. Ye have lived in pleasure on the earth and been wanton. Ye have nourished your hearts as in a day of slaughter.* It is our bounden duty in the ministry to lift up our voices against these sins. It is God's own command to us, *Cry aloud, spare not; lift up thy voice like a trumpet, show my people their transgressions, and the house of Jacob their sins.* Isaiah lviii. 1. With many delightful exceptions, of which the recently formed Visiting Society, the Scripture Readers' Society, under the patronage of the Bishops of London and Winchester, and the Church Extension Fund, furnish gratifying proofs, large masses of the rich, the noble and the mighty, are so widely separated from the poor as to have no communion with their distresses, and no fellowship with their necessities. While we admit that those in exalted situations require large establishments according to the wealth with which God has intrusted them, yet there is great danger that the circumstances of their condition should harden their hearts to the distresses of the poor. This, we fear, must be the case where the mind is filled with thought and care for splendid equipages, magnificent houses, rich furniture, adapted to meet the most luxurious ease, costly pictures, the most dainty diet, and the most beautiful ornaments; while many a poor and afflicted man at the very gates is lying full of sores, naked and in misery, no man caring for his soul. Oh, it is most fearful to think

that there are instances in which the luxuries are actually gained by stinting the wages of the poor, and by driving hard bargains with eager or needy tradesmen, or by some skilful advantage over the ignorance or the necessities of those with whom they have had dealings. God give us all a spirit of watchfulness against these temptations, and of real consideration for the ease and necessities of those under us.

BLIND FLATTERY INSTEAD OF RIGHTEOUS LOVE.

This in times of confusion, like the present, is another characteristic of the same national sin. Those who are successful and acquire wealth are fawned upon and flattered, instead of being faithfully and affectionately dealt with, and warned of their peculiar temptations and dangers. *We call the proud happy; yea, they that work wickedness are set up.* We find in the 12th Psalm, that at the very time when God says, *For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord;* he describes their oppressors, saying, *They speak vanity every one with his neighbour, with flattering lips, and with a double heart do they speak.*

We have indeed to bless God for many manifestations of Divine grace, in the noble liberality of devoted and faithful servants of Christ. Let this be acknowledged with joy and thankfulness. But perhaps in few countries have the eager pursuit of wealth, the ardent spirit of competition for it, and the reckless inconsideration of those injured by it, produced more oppression of the poor, and greater degradation and misery. Truly wealth wrought out of the sinews of the poor, with careless indifference at what cost it may be to their bodily wants, and to the total neglect of their immortal souls,—wealth so acquired is nothing but a curse. And the most aggravated guilt of all, is when this is joined with a religious profession. *Woe unto you Scribes and Pharisees, hypocrites; for ye devour widow's houses, and for a pretence make long prayers; therefore ye shall receive the greater damnation. Woe unto you, ye make clean the out-*

side of the cup and the platter, but within they are full of extortion and excess.

Let us for a moment turn from all these iniquities to that perfect contrast, the meek, the compassionate, the holy, the pure, the loving Saviour, and refresh ourselves with his grace and goodness. *Ye know the grace of our Lord Jesus Christ, that though he was rich, for our sakes he became poor, that we through his poverty might be rich.* He is Lord of all, and yet he became servant of all. Heaven and earth were at his command ; Divine perfections and glory were his ; yet he emptied himself and *became obedient unto death ; even the death of the cross,* that we might be delivered from all woe, and raised to partake of his bliss and his glory : we who were enemies ; vile, ungrateful, sinful rebels. He showed us the way of dealing with such ; that way of overcoming evil with good which is truly Divine and heavenly. And so he conquered my heart. And so, Christians, he has conquered yours, and we will by truth and overflowing love seek to overcome others on this Gospel plan. Thus shall innumerable souls be saved and accepted, and we ourselves welcomed in the day of his appearing.

CHAP. III.

THE MOTIVE TO THESE DUTIES IN THE PROSPECT OF THE LORD'S COMING.

The certainty and the nearness of the Lord's coming, and the duty of waiting for it, are now, blessed be God, much more generally acknowledged and realized. I trust that the hearts of Christians are becoming more and more established in this solemn reality. That it is not a mere careless repetition of words when they say, *We believe that thou shalt come to be our Judge ;* and when they say in the creed, *He sitteth on the right hand of God the Father Almighty ;*

from thence he shall come to judge the quick and the dead. Doubt not of the fact at all. Be expecting it, and be waiting for it ; earnestly desire to be ready and prepared for it. *Lord, we believe ; help thou our unbelief !* Oh, may we live more and more in the light of this coming judgment, and accustom ourselves to view every thing with constant reference to it. The bringing near of the final judgment, and the realizing of the wrath then to descend on the wicked, and the promised glory then to be bestowed on the righteous, are full of weighty influence on all our duties. The solemnities and infinite magnitude of the judgment, its irreversible issue, and its eternal decision of our future state, as inhabitants of hell or of heaven ; and the assurance that *the Judge* now *standeth at the door*, cannot fail to quicken every one who receives God's testimony in simple faith.

The speedy coming and kingdom of our Lord Jesus Christ speak powerfully in various ways.

1. FRESH LIGHT IS AFFORDED TO THE CONSCIENCE.

Let us but set the light of that day before us, and how many delusions it will banish. How vain the pleas for national Atheism when the King of nations returns to judgment ! How wicked will national indifference to the word of God be seen to be, when He who in tender mercy gave us as a nation that light from heaven, gathers us among all nations to give account, according to that word, of all our privileges and advantages, of the way we received them, and of the use which we made of them. How dreadfully infatuated will be found to be the neglect of the poor, when the Judge before whom all stand shall account it as neglect of himself according to his own fore-warning ; and *the rich and the poor meet together* before the judgment-seat, and the Lord the Maker of them all, gives sentence upon both, without respect of persons. Place all things in the presence of the judgment to come. Thus a new light will be thrown on our duties, as we think of rulers and subjects, lawgivers and judges, princes and people, all standing together before the one great Judge, and rendering account to

him of all they have done. All policy short of a reference to this is the policy of short-sightedness and folly. This alone will lead to what is truly disinterested, noble, generous, upright, wise, and enduring. God give us, as individuals, and as a nation, this character and this glory.

A POWERFUL APPEAL IS THUS MADE TO OUR FEAR. The descriptions in God's Word as to the judgments that shall then descend on the wicked, are some of the most awful and awakening parts of Scripture. Terrible is the doom pronounced on rebellious and ungodly nations. A large part of Scripture records it. I will quote a passage from the Old, and another from the New Testament. God thus speaks by Isaiah xxxiv. 1, "*Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein: the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll.* God also thus speaks by the Apostle John, in the New Testament: *I saw heaven opened, and behold a white horse; and he that sat upon him was called faithful and true, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns, and he had a name written that no man knew but he himself. And he was clothed with a vesture dipped in blood, and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God.* We have, then, an account of the fearful supper of the great God for all the fowls of heaven. God has revealed in his word these tremendous scenes of judgment on the wicked at the return of our Lord from heaven. The

wicked, by a hard and impenitent heart, *treasure up to themselves wrath against the day of wrath and revelation of the righteous judgment of God.* Oh that this revelation of coming wrath may fill our hearts with godly fear ; may lead us all to *flee from the wrath to come,* and to *bring forth fruits meet for repentance,* by pursuing the conduct which Daniel (iv. 27.) has pointed out.

THE PRECIOUSNESS OF TIME becomes manifest as we realize the coming and the kingdom of Christ. As it was in the case of Nineveh, when Jonah preached, *Yet forty days and Nineveh shall be destroyed ;* so it is now ; there is a pressing need to urge upon our country the duty of national repentance, that if possible God's judgments may be averted from our country. There is urgent need that all should be exhorted to press into the kingdom of heaven, lest they finally be found among those who seek to enter in and shall not be able. The time is at hand. Prophetical dates, given us in the Word of God for our instruction, are closing. We dare not, indeed, fix precise times ; but a waiting, watching spirit, is ever to be cultivated. The gathering clouds in increasing blackness are suspended over us. Oh, let us at last turn to the Lord our God, *for he is gracious and merciful, slow to anger, and of great kindness. Who knoweth if he will return and leave a blessing behind him ?* Oh, how precious is the present time ! What would those who neglect this season, give for the present hours hereafter ! And if it be impossible to save our country from Divine judgments, yet, by protesting against evil and promoting the truth with all our power, we shall unquestionably help to save many, as well as to deliver our own souls.

THE BLESSED PROSPECT OF THE KINGDOM OF CHRIST may well finally animate us to these duties. We have riches, honour, and life before us, infinitely surpassing all that this world can boast of. We have a lively hope of *an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven* for us. Hope is the quickener of zeal. Whatever may be the result of our efforts, what-

ever our success, or want of it, in seeking the best welfare of our own land, however we may weep over it, if our efforts for its good meet with nothing but disappointment and reproach and injury, to the true servant of Christ, final success is sure. We have *a house not made with hands, eternal in the heavens. We look for a city which hath foundations, whose builder and maker is God.* We seek and *desire a better country, that is, an heavenly.* Our King *shall reign in righteousness, and his princes shall rule in judgment.* The people of God shall more than realize their best wishes. They shall witness the nations of the saved, walking in holy worship and mutual love. Nay, they themselves shall be *kings and priests unto God, and shall reign over the earth.* They themselves shall inherit the nations, and *delight themselves in the abundance of peace.* Oh ! may our God shortly accomplish the number of his elect, and hasten his kingdom.

I would now close this important part of my subject with two practical directions. 1. WATCH AND TESTIFY AGAINST THE PECULIAR EVILS OF THESE DAYS. Those evils are indeed multiplying and opposite ; there is Infidelity and there is Popery ; there are corrupt authorities and there is democratic lawlessness ; there is Tractarianism and there is Voluntaryism ; but in more immediate connexion with this part of my subject, I would bring before you that overvaluing of wealth, and making haste to be rich, which is the source of such a multitude of evils. *He that maketh haste to be rich shall not be innocent.* (Prov. xxviii. 20.) *They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things.* (1 Tim. vi. 9—11.) Let none of us seek great things for ourselves here below. Oh ! what are all those earthly distinctions which men so overvalue ? They are so afraid of sinking into a lower caste in society, and of losing their particular sta-

tion, that they lose sight of infinitely higher distinctions and privileges than any which this world can give, and which are open to us all in the favour and love of God. Hence they become exposed to temptations on every side, and are in danger of making light of mercy and truth and righteousness in their dealings with others. Let no temptations, for instance, of cheapness in purchase, ever tempt us knowingly to frequent those places where cheapness is attained by systems of fraud or injustice. Let us be especially on our watch against anything that bears hard on the weak and the needy. *Mind not high things. Condescend to men of low estate.* One great rule regarding all earthly objects is peculiarly seasonable now. *Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing.* Commit everything to him. And as it regards others, let us be full of compassion and love ; saving men with fear, *pulling them out of the fire, hating even the garment spotted with the flesh.* Let us distinctly discern that open evils, unrepressed and not testified against, are the chief sources of national danger to our country ; and let true patriotism, as well as true Christianity, lead us all distinctly to confess the truth, and bear witness against that which is evil. Let us testify against it wherever it exhibits itself, and more especially in our own Church and our own immediate circle ; but all in the spirit of contrition and sympathy, as ourselves also full of sin ; all in the spirit of tender, holy, and faithful love. *If ye suffer for righteousness' sake, happy are ye.* The blessings of this course will be unspeakable. Possibly it may not save our country. Josiah's piety did not save Israel from the captivity ; the piety of the primitive Church did not deliver the Jewish nation from the Romans. But, even in this respect, *who knoweth ?* The result is with God. Our personal salvation, the increase of the saved, their preparation for tribulation and the coming glory, and a testimony left which may hereafter be a blessing to a world that now rejects it ; these blessed effects furnish the rich recompence of real faithfulness to Christ.

MAINTAIN A WAITING SPIRIT FOR THE COMING AND KINGDOM OF OUR LORD AND SAVIOUR.

This is the crowning grace of a Christian, *Ye come behind in no gift, waiting for the coming of our Lord Jesus Christ.* This duty is constantly insisted upon in the New Testament in passages innumerable. Let us then *search the Scriptures;* and keep before our minds thus in lively recollection their invariable testimony to the nearness, the suddenness, the magnitude, and the eternal issues of his return. In the last book of Scripture, the last of the Apostles, the divine John, claims this as the common token of brotherhood among Christians :—*I, John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ.* It is this patient waiting for the kingdom, which is the present feature and character of our great Head and Lord in the highest heavens, and will be so till the countless prayers of the myriads of his people, *Thy kingdom come!* offered in every age, are all answered, and the last trumpet sounds, and *the kingdoms of this world become the kingdoms of our Lord and his Christ.* The same patient waiting must mark and distinguish us his followers. This will support us amidst multiplied conflicts, and troubles on every side. This will quicken and strengthen us to all self-denying labours of love. This will assist us to maintain meekness and patience under every wrong. *Be ye also patient; stablish your hearts, for the coming of the Lord draweth nigh. Murmur not one against another, lest ye be condemned. Behold! the judge standeth before the door.* I desire to write, I desire to live, in the realizing conviction of the truth and magnitude of these blessed truths. God help us all to believe them, to confess them, and act upon them.

PART V.

THE PRESENT PRIVILEGES OF CHRISTIANS LEADING THEM TO ALL GOOD WORKS.

CHAP. I.

SPIRITUAL PRIVILEGES NOW BESTOWED.

Let us have a real understanding of our true situation as the children of God. Christ has *redeemed us from all iniquity, that he may purify us unto himself as a peculiar people, zealous of good works.* We are blessed, that we may be a blessing. During the present season of grace, each true Christian is now sealing with that *Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession.* Eph. i. 13. This is nothing less than the restoration of the divine image, (Eph. iv. 13. Col. iii. 10.) the sealing *of the servants of God in their foreheads,* (Rev. vii. 3.) which issues in *meetness for the inheritance of the saints in light,* (Col. i. 12.) and the happy time when *they shall see his face, and his name shall be in their foreheads, ... and they shall reign for ever and ever.* Rev. xxii. 4, 5. Likeness to God and diffusing the blessedness of this to others,—this is our future glory. We are attaining this now, that we may live in the enjoyment of this for ever.

Having in the former parts of this Treatise presented before the reader so many affecting dangers and weighty duties, I would now in the close direct his attention to

those rich spiritual privileges, in the strength and enjoyment of which alone, we can be free from fear, and strong to every duty, and use to the utmost the abundant seed-time now given. For illustrating these privileges, let us consider that common Christian blessing which we so often hear; which shews us all the grace and goodness of our God, and leads us to the hope that his grace and goodness may be so imparted to us, that we may become like him and also be fountains of similar blessings to others.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. 2 Cor. xiii. 14.

The enjoyment of God himself and our resemblance to him, this, this only, is the true rest and happiness of his creature man. There is an aching void in every soul, which God alone can fill. He himself, in his covenant of love, has said, *I have satiated the weary soul, and I have replenished every sorrowful soul.* The gospel of our Lord Jesus Christ shews how we may come to the enjoyment of this inestimable blessing. The gospel, in the voice of love to every human being, cries, *Be ye reconciled to God;* and so *we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.*

To lead the reader to some of those springs of joy to be found in God is my purpose in this part of my subject. Most precious is it to know God as our Father, full of love, —to know Jesus as our Saviour, full of grace and truth,— to know the Holy Ghost as our Comforter, ready to communicate this grace.

We have in the Christian blessing the doctrine of the Holy Trinity brought before us; not as an abstract theory, or a cold, dry, barren statement; nor merely set forth dogmatically and intellectually; needful as in a creed like the Athanasian, where it is valuable for the defence of the vital truth of the Trinity against heresy; but it is brought before us in the riches of communion and enjoyment, to be experienced in our hearts, as a practical blessing, a delightful privilege. This is the best of all ways, to know

and joy in the triune Jehovah. In the direction for baptism, we find the three persons of the Trinity named in a different order : *Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* But *here* the Redeemer is placed *first*, as if to shew the channel through which we are to receive every blessing. The doctrine of the Holy Trinity is indeed a practical, delightful, and experimental truth thus realized.

First, then, notice THE GRACE OF OUR LORD JESUS CHRIST ; which means, the kindness and love, the free favour, which our Saviour delights spontaneously to manifest to the sinner. Thus the apostle says, *Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.* And the evangelist St. John : *Of his fulness have all ye received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ.* He opened the fountain of that grace by which all blessings now flow to us : *For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled we shall be saved by his life.*

How VAST is this grace ! Cousider who bestows it : the Lord, emphatically *the Lord.* It is the undeserved favour and mercy of the Lord of heaven and earth, the eternal and only-begotten Son of the Most High. Oh how this enhances and magnifies the glory of the gift ! If a nobleman were to receive us with favour, and confer benefits upon us, we should think much of it : were the monarch on the throne to shew kindness to us, it would increase the favour : if an angel from heaven were to come down and tabernacle amongst us for a season, what a peculiar favour should we justly esteem it ! But *here*, it is one higher than the highest, more noble than the noblest,—the King of kings, and the Lord of lords, the King of Glory who shews favour to us ; *Jesus*, Jehovah, God, our Saviour, saving us from our worst enemy here—from eternal wrath in the ages to come ; saving us, not only from the guilt, but also from

the pollution of sin. Jesus is *the Christ*, also the Anointed One, the Prophet, Priest, and King, set apart to fill every office for poor sinful man. How vast must the grace be from such a giver!

How UNDESERVING are we of such mercy! It is not for the *righteous*, for then would it cease to be grace. It is not for those who have done no *harm*. This grace is for the rebellious, the hostile, the vile, and the sinful. *The kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us.* This makes it especially entitled to the name of grace: Christ died for sinners. He loved his *enemies*, even those who mocked him. *He makes intercession for the transgressors.**

How EXTENSIVE is this grace! It is offered to *all: Whosoever will, let him take of the water of life freely.* Oh, how delightful is it to sound this out. *Whosoever will! The grace of God that bringeth salvation hath appeared unto*

* The following hymn from White's collection, may be perhaps of special comfort to some readers. It is founded on John vi. 37.

Just as I am—without one plea,
But that thy blood was shed for me,
And that thou bidst me come to thee,
O Lamb of God, I come!

Just as I am—and waiting not
To rid my soul of one dark blot,
To thee, whose blood can cleanse each spot,
O Lamb of God, I come!

Just as I am—though tossed about
With many a conflict—many a doubt,
"Fightings within, and fears without,"
O Lamb of God, I come!

Just as I am—poor, wretched, blind,
Sight, riches, healing of the mind,
Yea, all I need in thee to find,
O Lamb of God, I come!

Just as I am—thou wilt receive,
Wilt welcome, pardon, cleanse, relieve,
Because thy promise I believe,
O Lamb of God, I come!

Just as I am—thy love unknown
Has broken every barrier down,
Now to be thine, yea, thine alone,
O Lamb of God, I come!

all men. It is not mere ordinary kindness, but most wonderful grace ; not a mere gift out of his fulness, costing little. For this the incarnate God lived a life of sorrow, and died a death of shame ; endured the curse, the cross, and the grave,—*all for us !* See Him in the garden, his soul *exceeding sorrowful, even unto death*,—in his agony sweating, as it were, *great drops of blood.* Hear his earnest prayer.—*Oh, my Father, if it be possible, let this cup pass from me.* See Him on the cross, nailed to the accursed tree. Listen to his agonizing cry, *My God, my God, why hast thou forsaken me ?* What a price was paid for our redemption ! The communion of his body and blood, at his table, witnesses the cost by which this grace has been procured. Let us feel the tremendous reality ! On the day of crucifixion, the sun felt it,—there was darkness at mid-day over all the land. The earth felt it, for the veil of the Temple was rent in twain from the top to the bottom ; and the earth itself was moved and did quake, and the very rocks were rent, and the graves were opened. And oh, shall *all nature* feel, and *we* be insensible of this wondrous love ? Oh, may the love of Jesus move our hearts also to their inward depths !

How blessed is its OPERATION ! It regenerates, and quickens, and saves the soul when dead in sins (Eph. ii. 4, 5 ; Titus iii. 4, 5.) ;* by it we are adopted into the Divine

* Mr. Ward before the convocation at Oxford, Feb. 13, 1845, justifying his expression, that he subscribed the 12th Article in a non-natural sense, defended himself by the way in which the baptismal service has been explained. Mr. Newman, in his Tract No. 90, and Dr. Pusey in his defence of it, and even Dr. Arnold in his general plea that the Articles are only articles of peace, seem to me all to err, in thus pleading for a non-admissible sense of subscription to them. There is a simple natural sense in the Articles, as there is in the Scriptures; and it is true that this taken abstractedly in its fullest force, would often be contradictory to other passages : there must therefore be a proportion of faith, and hence I allow that there is sometimes a legitimate admissible interpretation, of a more limited meaning, both in inspired and human writings, perfectly consistent with honesty of heart. Thus the fullest natural scuse of the words in Article 6th, ' Of whose authority was never any doubt in the Church,' is not true of partial doubts ; but it bears a legitimate and admissible meaning such as this—never any extended or serious doubt by the chief part of the Church, or by the Church universal. In this sense of a legitimate admissible meaning, I regard the interpretation of the words, 'Regenerate by the Holy Spirit,' in the Baptismal Service, adopted by many evangelical brethren. To all churchmen, by our own articles, (6th and 8th) the Scripture is paramount and supreme. The word rege-

family (Rom. viii. 16); *justified and made heirs according to the hope of eternal life* (Titus iii. 7), and taught *to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world.* Titus ii. 12.

How SUFFICIENT is this grace! No difficulty, no weakness, is too great for it to overcome! For Jesus has said, *My grace is sufficient for thee; for my strength is made perfect in weakness.* No extent of sin can baffle it. This grace surmounts it all. Hear the word: *Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool. Where sin abounded, grace did much more abound.* Saul, the persecuting blasphemer, was selected as a trophy of this abounding love to the sinful, and was made a chosen vessel to show forth this grace to the Gentiles.

We can never exhaust—never fully estimate, *such* grace as that of the Lord Jesus Christ. Gladly, then, will any faithful minister rejoice to say with the apostle, *The grace of the Lord Jesus Christ be with you all.*

neration in our services, has its real difficulties to the Tractarian in his sense, as it has to the Evangelical in his: and it clearly has in the Scriptures more than one sense. Matt. xix. 28. Titus iii. 5. As it regards its application to us, now, it may have a sense of covenant privileges, (Deut. xxxii. 18. Titus iii. 5.) as well as the sense of quickening to spiritual life. 1 John iii. 9; v. 1—4. With perfect simplicity and honesty then it may be used as it has been by Bishop Hopkins, in the Baptismal service, in the sense of covenant privileges; and yet he applied also in the course of the ministry to that infinitely deeper and more important truth, the new birth of the soul to spiritual life, of which Baptism is the sign, means, and witness. (See the Author's 'Treatise on Baptism, chap. ix. and xi., and, Divine Warning,' Pt. i. chap. 3, and App. III.) The hypothetical interpretation of supposing the sincerity of the profession of faith, applies well to adult baptism, where we ought to believe the profession of the adult; but seems to me to fail in explaining the same terms when used in infant baptism, since in speaking of the promises of the sureties, our Church says, infants can neither perform repentance nor faith. Our reformers seem to have been influenced by the sentiments of Augustine. That father writing to Bonifaco, and giving a reply to his question, why parents should answer so positively for their little children that they believe and will do those things which are required? among other reasons states, 'If sacraments had not a certain similitude of those things of which they are the sacraments, they would not at all be sacraments; but from this similitude, they often receive the names of the things themselves.' See Augustine's Works, fol. Vol. II. p. 203. But the plea of such an admissible meaning, and especially in the language of our Articles, wholly fails, when it is used to set aside the whole Protestant character of our church, and its plainest expressions. Thus to use it, would to me be downright dishonesty of mind, which subtle reasoning could justify, and which ought not to be admitted by any truly upright mind.

Next notice, THE LOVE OF GOD. The love of Him who spared not his own Son, but delivered Him up for us all, —*God our Father*. And why did He do all this? It was *love alone. God so loved the world, that he gave his only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.*

The apostle means here more than a general love, as manifested in the works of God all around. *All* the works of Creation and Providence are full of the love of God; but the love of a reconciled Father in Christ Jesus, known and felt within, is something yet more full of blessing. It constitutes our only happiness, safety, and enjoyment. What blessedness there is in a Father's love! An earthly parent thinks of, cares for, and watches over his child with tender affection; he pities the faults of his child, and is ever interested in its sorrows. And this is a picture of God's love. It is said, *Like as a father pitieth his children, so the Lord pitieth them that fear him.* But a mother's love is perhaps still more tender. Yet the love of God exceeds this also. *Can a woman forget her sucking-child, that she should not have compassion on the son of her womb? Yea, she may forget, yet will I not forget thee.* Are you troubled, afflicted, sorrowful, and do you therefore doubt *his love?* Doubt not his love on this ground. This is the very *proof* of it. It is, *Whom the Lord loveth he chasteneth.* He never afflicts *for his own pleasure,* but *for our profit.*

Do your continual sins make you suspect his love? Oh, it is the depth of that love which makes him wait for your salvation; account his long-suffering, salvation. With the Lord there is forgiveness. He is long-suffering, and of tender mercy, *not willing that any should perish, but that all should come to repentance. He waits to be gracious.* He declares with a solemn oath, *As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live.* But we have *one* proof which should silence every doubt. Look at the Lord Jesus Christ hanging on the cross; God's only beloved Son hanging *there.* "He put him to grief." And why? *Because* he loves us,

loves even his sinful and rebellious children. *It pleased the Lord to bruise him.* View every thing, however dark, in the light of the cross. Take this light with you, and it will dispel all darkness. Take this key with you, and it will unlock all the mysteries of his providence, and shew love inscribed on them all. This Sun of Righteousness, our crucified Redeemer, paints a rainbow of glory on the darkest clouds that overhang our world. It appears to me, that there is nothing in which we so wrong him, as in his name of love; in which we more dishonour him than in entertaining low thoughts of his kindness and goodness. Oh how *base* to doubt his love; there is nothing in which we more wrong our own souls, and deprive ourselves of joy, and peace, and holiness. *Know* then, and *believe* his love. He hath loved us with an *everlasting* love, and every Christian can testify, "With loving-kindness he has drawn us." Unbelief is the soul-ruining sin. I beseech you strive against it. It is the most daring insult to the God of Truth; it is the greatest enemy to real holiness, spirituality, and heavenly-mindedness. Oh realize the love of God to our souls. He loved us before we were born; he loved us before the world was. He loved us so, that not all our sins can quench his love, and he sheds this love abroad in our hearts "by the Holy Ghost which is given unto us." He causes *all things to work together for good to them that love God.* He keeps us "through faith unto salvation." He does not *cease* to love, and will not fail to watch over us till he brings us to share his glory for ever.

The FREEDOM of this love is its glory. *Who hath first given to him, and it shall be recompensed to him again? We love him,* says St. John, *because he first loved us;* but with God this is reversed; *Herein is love, not that we loved God, but that he loved us.* As he said to Moses, *I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion;* and in Hosea, *I will heal their backslidings, I will love them freely.* Oh, who can tell the riches of his loving-kindness, who can tell the ten-

derness of our Father's heart, toward us his rebellious children.

God has A REAL LOVE TO ALL MEN. *He so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live.* Take firm hold of these gracious words. They are a sure anchor of the soul in its darkest and most stormy seasons.

But God has A SPECIAL LOVE ALSO TO HIS ELECT. Through our corruption all men meet his love with ingratitude, and continue again and again to reject it; but Divine love will not be so disappointed. In Christ *we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of his own will, that we should be to the praise of his glory who first trusted in Christ.* Such is his love to his elect. Blessed then, *blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world.* But this special love, this very election, is no partial love, but another exhibition of the riches and fulness of his goodness. It is that his people may glorify him by being *the light of the world;* that they may be *the salt of the earth.* He blesses them that they may be a blessing. He shews mercy to them that they may be vessels of mercy to bear mercy to others; that being filled with love, his love may overflow more and more to their fellow-sinners, till the happy day arrive *when the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea.*

And yet, further, this love is UNCHANGEABLE. *I am the Lord, I change not, therefore ye sons of Jacob are not consumed.* The love of God is not like man's;—fickle, variable, and uncertain. *The mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee. I have graven thee upon the palms of my*

hands. Such being the love of God, can the faithful minister, like the blessed apostle, but wish for his people, that the love of God may be with them all.

The communion of the Holy Ghost is the closing blessing. He is the communicator of all gifts and grace. It is He alone, sent by the Father and the Son, who applies the grace of the Lord Jesus Christ, and the love of the Father, to the sinner's heart. How multiplied are his gifts! to Him we owe the Holy Scriptures: be assured of this, all is communicated by the inspiration of the Holy Spirit of God. Never be moved away from the simplicity of confidence, that they are really and truly, in all their parts, from Genesis to Revelation, whether doctrine, prophecy, or history, dictated entirely by Him, and therefore throughout and without reserve the pure word of the living God. He only is also the true Teacher, unfolding their meaning. No Fathers—no Traditions—no Ministers—no Church government, of themselves can be effectual to lead us to the true meaning, or to make that meaning profitable to us, without the spirit's teaching. Every spiritual grace is imparted by the Holy Ghost, who converts, and quickens the dead, and makes them living children of their Heavenly Father. He is their Sanctifier, making them pure and holy. He is their Comforter, giving them joy in the midst of tribulation. How blessed then is the communion of the Holy Ghost! He enlivens us when cold and dead—He cheers us when drooping and sorrowful—He bears with our many provocations—He seals us unto the day of redemption—He fills us with hope and joy. O Christians,—who have been effectually called to the knowledge of Christ, and who are waiting for him—when you confess Christ before men—when you maintain the truth as it is in Jesus—when you worship God in the Spirit—praise Him with grateful hearts—delight in God—weep for sin—trust in Christ, and love him, and labour to spread the knowledge of Him to others—it comes only from the grace of the Holy Spirit. All this you can alone do, by the mighty power of the Holy Spirit. Give him the glory of all that is good in

you. Honour the Holy Ghost before a world that mocks him. All His work is the earnest of your future inheritance. You are now to be formed after the image of God, in His likeness, to bear His beautiful image for ever in his heavenly kingdom. You are now the temples of the Holy Ghost—walk worthy of your high calling, and give glory to the Spirit of God ; He will abide with you for ever. Can we wonder then, that the faithful minister should delight to say "The communion of the Holy Ghost be with you all."

CHAP. II.

THE COMMUNICATION AND DIFFUSION OF THESE PRIVILEGES.

JESUS himself being the fountain of all grace ; it flows from Him to us. All who receive it obtain it from him, partake of his mind, and long that others should possess and enjoy this grace ; therefore the apostle desires that the Corinthians should receive it. Observe that the sweet property of grace is ever to communicate blessings to others. Its language to others is, *Oh, taste and see that the Lord is gracious.*

THE VAST IMPORTANCE OF RECEIVING THESE BLESSINGS may first be noticed. It will not feed a hungry man to place before him a feast of which he is never to partake. So will not the soul become enriched with Gospel blessings, unless it be personally and really by faith a partaker of the grace of the Gospel. *Without Christ*, the sinner is lost and undone. He is without hope, and without pardon. He is guilty, and has no righteousness. He has no deliverer. There is no Saviour in heaven or earth but the Lord Jesus Christ. *There is none other name given among men whereby they must be saved.* Christ, only, is a full, complete, and all-sufficient Saviour and Redeemer. There is no neutrality here—we must believe in Christ and receive

him, as our Lord and Saviour, and so be filled with his spirit, possess his peace, and be partakers of his glory ; or we reject him, and shall endure here all the disquietude of an accusing conscience, and hereafter his Father's condemnation and righteous judgment. Without *the love of the Father*, we are in darkness and misery. How important for each of us to know God, as a loving, tender, and compassionate Father. The carnal mind is at enmity with him, and men so remaining, must perish. Be ye therefore reconciled to God—receive his love into your hearts. Without *the communion of the Holy Ghost*, we are unregenerate, unholy, tied and bound by sin, and under bondage to Satan. *If any man have not the Spirit of Christ, he is none of his.* O think of the man thus without Christ, without God, without the Spirit ; view him as treasuring up *to himself wrath against the day of wrath.* What an awful, perishing condition ! May we ourselves win Christ and be found in Him, and ever seek to be a blessing to those now walking in chains of darkness, day by day to everlasting destruction. Every unconverted man is a miserable man. How blessed a thing it is, to convert the sinner from the error of his way, and *save a soul from death !*

We next notice THE MEANS OF RECEIVING THESE BLESSINGS.

It is not by any mere outward ceremonies or rites, although these have their value when kept in due subordination. *Let all things be done decently and in order*, is the apostolic maxim. But it is a mark of the perilous times, to make them of primary importance. Such are *lovers of pleasure, more than lovers of God, having a form of godliness, but denying the power thereof : from such*, God commands us, and lose not sight in these days of that command, to *turn away.* The way then to receive these blessings, is by a believing and sanctified use of all the means of grace which God has appointed. God in his holy word records these blessings, and especially and prominently brings before us, as the chief subject of the ministry of that word ; the doctrine of Christ crucified. *For I determined*, says

St. Paul, (not to bury, not to hide the doctriue, but) *not to know anything among you save Jesus Christ and Him crucified. For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the Scriptures.* This is to be proclaimed chiefly then, and the first of *all.*

THE MINISTRY of a preached Gospel is one great appointed means, the divine ordinance, through which the word is imparted to man. *How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of peace, that publisheth salvation!* But while believing the system of ministerial ordination, in its threefold orders of Bishops, Priests, and Deacons, in the Church of England, to be of God; and in my judgment clearly scriptural; I must add, this ministry is effectual, not through a fancied perfection of apostolical succession in uninterrupted descent of episcopal ordination, which Antichrist and the Man of Sin seated in Rome glories in, and can boast of as much as any among us. The ministry is really effectual, and of value, when the Holy Ghost inwardly moves us, and those having authority in the Church appoint us to the ministry, and the pure Gospel of Christ is preached by us; and then the Holy Ghost effectually applies the pure word of the living God, preached by us, with earnestness, affection, and authority. *Our Gospel came not unto you in word only, but in power, and in the Holy Ghost, and in much assurance.* Blind and hard-hearted indeed should we be, not to see, and seeing, not to rejoice in, the work of the Lord prospering in the hands of beloved brethren in Christ, who differ from us in forms of Church government, which I believe to be very far removed from being an essential in a Christian Church. And nothing, I trust, by the grace of God, shall ever prevent me from saying from the heart, *Grace be with all them that love our Lord Jesus Christ in sincerity.*

FAITH IN THE LORD JESUS CHRIST is thus imparted. *Faith cometh by hearing, and hearing by the word of God.* With faith come all other blessings; it quickens us to

earnestness, and teaches us to walk in love and holiness. It leads us to a diligent attendance on the ministry of the word and sacraments which the Lord has appointed. God, our God, in the believing, prayerful, humble, and diligent use of these means, imparts his own grace, his own love, and his own communion.

Another means of grace I would especially mention, PRAYER—fervent, effectual, believing prayer. *Praying always with all prayer, and watching thereunto with all perseverance, and supplication for all saints.* Social prayer-meetings are of inestimable importance; they are specially hated of Satan, and often preserved through peculiar trials, and then prove full of multiplied blessings.

Let us beware of mere intellectual theories in religion; when we hear the minister of Christ, let us see that his words be not only a mental enjoyment, a *very lovely song of one that has a pleasant voice and can play well on an instrument;* but pray that they may really affect your whole heart, and your whole life. Pray for the Spirit's unction; pray for the inward experience and power of the truth. See that you hide the word of God in the inner depths of your heart. *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. Open thy mouth wide and I will fill it.* O precious promises! never let us be content without joy in the Holy Ghost; never be content till we are happy in the Lord. It is a positive, plain command, *Rejoice in the Lord always.* Never let us be content with any system which does not give us the blessed experience of "the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost."

Notice also THE EFFECT OF OBTAINING THESE BLESSINGS. They have an assimilating power. *Be ye therefore followers of God as dear children.* Oh, what bliss, what glory for a poor fallen sinner to be raised from the dust, to be changed and renewed in the beauty of the Lord! God is light, and God is love. Oh, what glory to be full of light, and full of love! Can we owe all our hopes of salvation,

all the joys of immortal bliss, to the free unmerited grace of the Lord Jesus Christ, and not show grace to others? Impossible. Can we delight in the love of God, and rejoice in his favour, and yet be selfish, cold, and hard-hearted to others? Impossible. *He that loveth not knoweth not God; for God is love.* Can we be partakers of the Holy Spirit's communion, have we the mind of the Spirit, do we know the love of the Spirit? and yet do we not long to spread the knowledge of that love to others? Impossible. Love is ever diffusive. Each Christian must be a vessel of mercy to others; they must be as lights shining in a dark place, as *lights in the world, holding forth the word of life.* Yes! If full of love ourselves, we *must* show love to others. Oh that each person who reads these lines may take to others a rich blessing! *May the grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost,* be with all his people, to bear them among their fellow-men. May you carry these blessings far and wide, into your families—into every circle, into every place. May you take the savour of them wherever you go. This glorious blessing was not confined to the Apostolic age,—it is *for all,* for high and low, rich and poor: all may be endowed with it, and so be enriched with better blessings than any that this world's wealth can procure. The promises are as fresh now as in the day when first given, in their power to bless. They never fail. All who partake of them diminish not aught from them; yea, the more there are that partake of them, the more joy increases. *That which we have seen and heard, declare we unto you, that ye also may have fellowship with us, that your joy may be full.* It does not take from the warmth of the sun that it shines on all regions, and crowns all lands with its blessing; so neither does the fulness of the blessing treasured up in Christ, lose any of its fulness, by *all* partaking of it. Kindle your lights at this flame, and then seek to be the bearers more and more to others of the same joy; and light and love will spread till they fill our earth, while we ourselves are rejoicing in them; we shall increasingly be a

blessing to our homes, our families, and our friends. Carry them also to your bitterest enemies—to those who most oppose you, meet them with this Divine atmosphere around you, and bless them also. It is not Episcopacy, it is not Presbyterianism, it is not Congregationalism, that is essential and indispensable. It is *the grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost* —this is essential, this is indispensable. It is my hearty prayer for all my brethren in the ministry of every name who preach the Lord Jesus Christ, as the only Saviour, that they may more and more shine as lights in the world, holding forth the word of life.

These are the blessings which Christians should communicate to all around them. I remember well at the close of the year 1815, when about to embark at Portsmouth on a visit to the Missions of the Church Missionary Society in Africa, a dear minister and brother wished me, before going, to visit a venerable Christian near at hand, who was lying on his death-bed. I went, and told him I was going among the benighted Africans, and asked him, what message I should take to them. "Take," he answered, "*the grace of the Lord Jesus Christ and the love of God, and the communion of the Holy Ghost*, and you will take a full blessing."

May we go forth with such a blessing, and send it throughout the world. Let us strengthen each other by standing firm in gospel truth. Shew forth his salvation from day to day; be full of love to all men. Give God the glory due unto his name. Honour the testimony of Jesus, the free salvation wrought out upon the cross. Great and effectual doors are opened.

The removing of obstacles is unprecedented,—the advancement of science wonderful,—and steam-navigation and railways, and the increase of our empire, have opened the whole world to British Christians. How needful, then, is it for us to rise to this glorious work with all our hearts and souls, and to use all the means which God has given us, and to make sacrifices in this blessed cause. We possess

the only true light in a world full of darkness; we know the only peaceful voice in the midst of the tumults and agitations which disquiet the nations. How guilty then are we, if we do not tell to others of the Saviour whom we have found, if we communicate not to others the benefits which we have received!

CHAP. III.

THE MAGNIFICENT SEED-TIME FOR THE FUTURE.

We have now seen how Christians are blessed of God with the grace of our Lord, and the love of the Father, and the fellowship of the Spirit, to communicate blessings to others. All these privileges are not bestowed upon them in partiality : or for mere selfish enjoyment. All this is not that they may be isolated beings, glorying in their privileges, and regardless of others, but it is that they may be endowed with beneficent feelings, capacities, and powers, which will make them a full blessing to others.

The doctrine of our free salvation by the grace of Christ, received into the heart through faith, and experienced in the soul, is the only sure spring of streams of blessings to flow from us to our fellow-men. It is after the most glowing description of our salvation by grace, that the Apostle says, *For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them.* Here we see the truly scriptural and solid foundation for our being fruitful in good works; the doctrine of a free salvation and the new creating power of God in Christ Jesus.

But, besides this, the light of prophecy quickens us with the hope of future reward. Let us not forget the practical improvement which our Lord himself makes of his return: in the parables of the faithful and evil servant; the ten virgins ; the talents and the account of the last judgment.

Matt. xxiv., xxv. We shall thus see many quickening and encouraging motives to good works in the doctrine of the pre-millennial and speedy Advent of our Lord. If this doctrine were fully received into the hearts of Christians, all our charities would speedily experience the blessing of its enlarging power on our hearts.

It may be well here, however, to notice more distinctly that real secret of all the labours of TRUE CHRISTIANS, that we ARE THE WORKMANSHIP OF GOD CREATED IN CHRIST UNTO GOOD WORKS. It is a beautiful, most instructive and encouraging view of our real situation. This divine work commences in our NEW BIRTH. By nature we are *dead in trespasses and sins.* It is God only who quickens us to life. Ephes. ii. 3—5. No outward reformation, no resolution of the natural man, no persuasion of man, no piety of parents can accomplish this. John i. 13. Nor can any appointed means, such as the ministry of the word, (James i. 18.) or the sacrament of baptism, accomplish this vital change. God has not tied his grace even to the means of his own appointment, and never was there a greater delusion of the enemy than to identify the power with the forms, *having a form of godliness, but denying the power thereof.* (2 Tim. iii. 5.) All good in us begins in this new birth of the soul, the direct work of God's hands. (Isa. xxix. 23 ; xliii. 21. Ezek. xxxvi. 25. John iii. 3, 27. Acts xi. 21. 1 Cor. ii. 14. 2 Cor. v. 17.) Yet for our unspeakable comfort, this new creating power of God, in the new heart and the new spirit, the work of his hands, making us his sons, we are permitted, we are directed to seek from him in prayer, and the very prayers are put into our lips. (Isa. xlv. 11. Psalm li. 10. Hosea xiv. 1, 2.) Then the tree will be made good, and *the fruit good also.*

But it is not only in the commencement that we see God's workmanship, THE CONTINUANCE OF THE DIVINE LIFE, is wholly from him. All our continued faith, hope, and love, is his gift. *Every good gift and every perfect gift is from above.* James i. 17. While his people are working out their own salvation with fear and trembling, he is still *working in*

them to will and to do of his good pleasure. Phil. ii. 13. All gracious feelings of every kind come first from his power and grace. (1 Kings viii. 57, 58. 2 Chron. xxx. 12. Jer. xxxi. 33 ; xxxii. 39, 40. 2 Cor. iii. 5.) They are the works of his hands. Isa. lx. 21. He carries on the work which he has begun. Woe be to us, if he ever leave us to ourselves. Then we learn what we really are in ourselves. (2 Chron. xxxii. 31.) There is not a good inclination, a good thought, word, or work in us by nature. (Rom. ix. 16. 2 Cor. iii. 5.) All our sufficiency is from him, who makes us *perfect in every good work to do his will, working in us that which is well pleasing in his sight, through Jesus Christ.* Heb. xiii. 21. Thus the whole Christian character wrought in us, (Isa. xxvi. 12.) is like a fruitful farm cultivated by the heavenly Husbandman, or like a beautiful building erected by the heavenly Architect, *Ye are God's husbandry. Ye are God's building.* (1 Cor. iii. 9.) Oh, blessed truth, what an energy and strength it should give to our well-doing day by day.

The same divine Being COMPLETES WHAT HE HAS BEGUN. We have to give thanks unto the Father *which hath made us meet to be partakers of the inheritance of the saints in light.* The passages which insure the perseverance of the saints are very numerous. It was David's confidence, *The Lord will perfect that which concerneth me : thy mercy endureth for ever.* Psalm cxxxviii. 8. It was Paul's confidence for his converts, *Being confident of this very thing, that he which hath begun a good work in you, will perform it to the day of Christ.* Phil. i. The Father and the Son keep them in their own hands, (John x. 28, 29.) and each one is fitted and prepared for the place prepared for them in the heavenly mansions. (John xiv. 2.)

But the way in which all this is done, is farther opened out to us in the expressions, CREATED IN CHRIST JESUS UNTO GOOD WORKS. Christ Jesus is the head of this new creation, as Adam was the head of the first creation. (Rom. v. 12—19. 1 Cor. xv. 21, 22, 45—49.) All who believe in Jesus, belong to the last Adam, who is a quickening

spirit. It is by union to him, and abiding in him that we bear much fruit, (John xv. 1—8.) and ultimately shall possess his spiritual and heavenly image. 1 Cor. xv. 49. As he is *the image of the invisible God, the first-born of every creature,* so he is *the head of the body the Church—the beginning, the first-born from the dead.* He makes us like himself—*He that saith he abideth in him, ought himself so to walk even as he walked,* for there is a continual flow of his grace from him to every member really united to him ; his Spirit is imparted to them, and they make self-sacrifices, they deny themselves, they seek to be full of holy love, purity, meekness, gentleness, compassion, and grace, as Jesus himself was. In all this there is a divine power continually put forth. Hence we are said to be *created in Christ Jesus.* There is nothing in the natural man truly good in the sight of God. There is much moral excellence between man and man, there is much that is talented and polished, much that is amiable and lovely, much that is gentle, and kind, and affectionate, but a bitter root of alienation from God spoils the whole. Hence the Christian confesses, *In me, that is in my flesh, dwelleth no good thing.* Rom. vii. 18. There are no gracious dispositions, poverty of spirit, mourning for sin, meekness, hungering and thirsting after righteousness, and purity in heart. The fallen nature has to be overcome, for *the flesh lusteth against the Spirit.* Gal. v. 17. A new nature has to be implanted. Rom. vi. 5. Pride, selfishness, self-righteousness, love of ease, ambition, fear of man, and innumerable other evils have to be mortified. The whole course of this world has to be withstood. All the disappointments arising from the wickedness, perverseness, and ingratitude of men, their abuse of kindness and their hatred of righteousness, have to be encountered ; we have to *overcome evil with good,*—to be content often to be disappointed in our hopes, and to see little fruit where we expected much. And in addition to all, the Devil is at constant war with the spiritual seed, *which keep the commandments of God, and have the testimony of Jesus Christ.* Look at all these difficulties, and see the

necessity of God's workmanship and his new-creating power. As when the earth was all in confusion, *without form, and void, and darkness was upon the face of the deep ;* then the Spirit of God began the mighty change which produced the fair scene of creation, so it is in the new creation. Nothing but the same Almighty power that then wrought in our world, working again in a poor fallen sinner's heart, can produce this moral and spiritual change. *If any man be in Christ, he is a new creation ; old things are passed away, behold all things are become new, and all things are of God.*

When thus *strong in the Lord, and in the power of his might,* all kinds of good works are spontaneously and joyfully produced. His people are *willing in* THE DAY *of his power,* the springs of water are opened, and the streams, of necessity, gush forth on every side. (John iv. 14.) All the lovely *fruit of the Spirit* (Gal. v.) is brought forth in its season, *the fruits of righteousness* abound more and more. Living to the good of others, becomes the highest aim of the Christian ; it is the true expression of his feelings, *I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.* (1 Cor. x. 33.) It is not merely that he is compelled by duty, but he rejoices in it as his privilege, and the seed time of his future harvests. Hence he *shews mercy with cheerfulness,* (Rom. xii. 8. 2 Cor. viii. 12 ; ix. 7.) and delights to let his light shine before men, that his Father which is in heaven may be glorified. Matt. v. 14—16.

This is the sure foundation on which the superstructure of good works must be built. In the whole history of the Church of Christ, those who intelligently confessed and experimentally felt that they were the saved by grace, have been those who have ever been distinguished by fruitfulness in good works. They are *predestinated to be conformed to the image of Christ.* Rom. viii. 29. He says, *I have chosen you and ordained you that ye should go and bring forth fruit, and that your fruit should remain.* John xv. 16. Christ purifies them to himself as his *peculiar people zealous*

of good works. Tit. ii. 14. And all their titles, *vessels of mercy, salt of the earth, light of the world, kings and priests,* show that they are blessed to *be a blessing.* Hence, as the consequence of their privileges, when they have *put on the new man, and are renewed in knowledge after the image of him that created him, where Christ is all and in all,* they are charged, *put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another. And, above all these things, put on charity.* Col. iii. 10—14.

Having laid this foundation thus distinctly, I would proceed to show what a magnificent field God now opens to his Church ; what a preparation he has now made for our walking in all good works. He has not merely ordained it. He has prepared (προητοιμασεν, Eph. ii. 10.), provided everything, made all ready, that his people should constantly have the opportunity of abounding in all good works.

I pass by here all that natural sympathy with distress which remains still in fallen humanity, leaving all guilty and self-condemned who neglect their fellow-men, and which the love of God so mightily strengthens. 1 John iii. 17. It is a sympathy which God especially warns us not to resist. Deut. xv. 7—10. I pass by all that glow of love which is kindled by the love of Jesus, and which ever leads us to tread in his steps (John xv. 12 ; Matt. xviii. 33 ; 2 Cor. viii. 9 ; 1 John iii. 16 ; iv. 11), and to be abounding in works of love. I pass by all that full recompense of reward which we have already considered, and which animates the Christian to follow the direction, *Look to yourselves that we lose not those things which we have wrought, but that we receive a full reward.* 2 John 8. All this is a part of the preparation which God has made.

Let us first briefly notice the good which each Christian may do and must do in his own family, and in his immediate circle. No good done elsewhere is more vitally important to each individual than the good to be done FIRST

AT HOME. This general principle is clear from our Lord's last command, *beginning at Jerusalem*. There must be a centre of holy love and blessing in our family and neighbourhood, before it can radiate abroad with fulness of advantage. This is hardly enough considered, when the magnitude, the urgency, and the width of foreign claims, are so constantly presented to us. But who can tell all the blessedness of the Christian's spirit, and daily walk in his own household, and among his neighbours, and the solid durable advantage it gives for wider blessedness. Let none think they can do nothing. A master or mistress of a family has a little world to bless and make happy. A labourer or a servant has another little circle, to which he may be a daily help and comfort. The constant workings of faithful, self-denying love, seeking the best good of those around us, what a field it is to cultivate! Those especially who have many dependants under them have a call upon all the ability, and talent, and means, and time, which has been given them to watch over them, gain their affections, and exhort, guide, direct, and comfort them.*

I would now more especially call the attention of the reader to the present providence of God, and the actual state of the world, as laid before him in the preceding work, as giving an unprecedented, a peculiar, a magnificent seed-time for our future harvest of glory.

True it is, painfully true, that there has been and is a general apostasy of Gentile Christendom from the faith as it is in Jesus. There has been a deepening falling away of Eastern, Greek, Roman, and Reformed Churches, full of alarm. But, in all these, is *a remnant according to the election of grace*, as there was in the Jewish nation of old.†

* There are some admirable remarks in a work entitled, 'The Claims of Labour: an Essay on the Duties of the Employers to the Employed;' published by Mr. Pickering. Those on the situation of domestic servants are peculiarly striking and instructive. I cordially recommend the work to my readers. None, I would hope, could read it, without being a better master for it. It is written in a Christian spirit, though one wishes the highest source of that spirit, the grace of Christ had been more adverted to, and made prominent.

† Multiplied proofs if necessary might be given of this: a pleasing specimen of the good in the midst of the Greek Church, rescued from Mahommedan

They are *the salt of the earth*, and the best hopes of our world in its present situation are connected with this remnant, and their faithfulness to God, and their labours of love, and the good works wrought in them by the grace of God.

The governments of the earth generally in the four quarters of the world, seem to think it enough to preserve peace in the midst of the conflict of opinions, and that their office is simply to restrain on every side the elements of contention. In the spirit of that general apostasy which prevails, they take not any side because God's truth is on that side, and they know it to be so, and will confess his truth, and stand to it, cost what it may: but they are mediators between truth and error, and will equally support Popery and Protestantism, provided that all for the present can go on smoothly, and the general quiet remain unbroken. This is the predicted characteristic of the times. *I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.* To them a charge is given, *Hurt not the earth, nor the sea, nor the trees till we have sealed the servants of God in their foreheads.* It is then a peculiarly favourable time for private Christians attaining the Divine likeness, the Father's name written in the forehead, and abounding in works of love.

The wonderful situation of the whole world gives unprecedented facilities and advantages for doing the widest good. The wars of the French revolution (the first four vials of God's wrath. Rev. xvi.) have everywhere broken up the old entrenchments of Satan: his fastnesses in the European kingdoms have more and more been broken down by the opposing powers of evil. Infidelity and anarchy have been consuming the political powers of Popery and despotism, and opening new doors everywhere for the

rule, has been brought before us in 'Masson's Apology for the Greek Church,' edited by Mr. Howson. Nothing is more delightful than to see the reality and the revival and growth of real religion, in the oldest churches of Christ, that have been long desolate. This also is our hope concerning Israel. Isa. vi. 3.

admission of truth. The means of intercourse are continually increasing. The great expenditure of nations now is on railways and steam-vessels, and facilities of intercourse in the interior of each kingdom, as well as with other nations. We see in the letter, and still more we see in the spirit, the prediction realized, *Prepare ye the way of the Lord, make straight in the desert a highway for our God, every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain, and the glory of the Lord shall be revealed, and all flesh shall see it together.* Thus *many* are running *to and fro, and knowledge is increasing.* Access is given to all lands ; and Christians, as well as others, have free admission to every part of the earth.

But among all the nations of the earth, there is not one that has the immense power to do good that Great Britain has. Its political power, its vast colonial empire in all parts of the earth, its commerce with all lands, its accumulated wealth, its ships sailing over every ocean, and visiting every region. Its immense possessions in the East, and its language spoken by rising nations in the West, mark it out, were it faithful to its trust, as the missionary of the world, and that the British Churches are eminently called in Providence to *shine as lights in the world, holding forth the word of life.*

The British nation has, however, refused to do this work of Christ. Immersed in cares of this world and deceitfulness of riches ; immersed in the eager pursuit of trade and commerce, or sunk in the vain pleasures of this life, the British nation, in the chief of its wealth and strength, has refused to respond with anything like adequate return to that missionary call which now, for half a century, faithful Christians have been urging. The British Churches also who profess the Protestant faith, have been so engaged in multiplied conflicts with each other, as not to give their undivided and united energies and full ability to the furtherance of the Redeemer's kingdom.

But a little flock, like Gideon's reduced army, have still

persevered; God has honoured them with a large blessing, and he will, we doubt not, honour them with a vast increase yet of blessing. They are emphatically in these days *the workmanship of God created in Christ Jesus unto good works, which God has before prepared for them to walk in.*

In OUR OWN COUNTRY, very much is to be done.

Through the eager competition for wealth, and the perpetual rivalry to reduce every thing for the sake of increased sale, to the lowest profit, through the making haste to be rich on the one hand, and the being thrown out of employment as well as the improvidence of those who have been reduced to poverty, on the other, there is in our wealthy land a VAST AMOUNT OF PRESENT TEMPORAL DISTRESS. In all ages God has ordained, *The poor shall never cease out of the land,* (Deut. xv. 11. Mark xiv. 7.) and has made this the ground of his direct command, *Therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in thy land*—a very different lesson this to modern systems of political economy, but one which no believer in the divine inspiration of the Bible will allow himself to slight. Here then in the actual poverty and distress of our land, is a wide field to be cultivated. Whether the poverty arise from want of work, or from wickedness or improvidence in the poor, or from oppression in those over them, or more directly from the hand of God, it must not be neglected. It is permitted to bring the poor to cry to God, to try the graces of his servants, and increase their faith. It is permitted to develope the character of those who have the means of helping them, and to give the children of God ample scope for good works. And in this relief of temporal distress the children of God must not be behind the children of this world. It is required in the word of God from us, and it is that which our Lord himself has distinctly referred to as the ground of recompense in the day of judgment. (Matt. xxv. 35, 36.) And perhaps in nothing do we so effectually shew to the world the excellence of evangelical principles

and answer objections against the gospel. 1 Peter ii. 15 ; iii. 16, 17.

But there is still greater SPIRITUAL NECESSITY ALL AROUND US. From the rapid growth of our population, from the lengthened neglect of church accommodation, and the utter impossibility of any adequate ministerial superintendence, vast masses of our population have grown up in a state of practical heathenism. And even in more favourably-situated parishes, the amount of spiritual ignorance is, as we have seen, very dangerous and destructive to the soul. The children of this world, as might be expected, are in a large degree regardless of this except as its fruits are manifested in Chartism, and lawless insubordination. The children of God will view it in quite another light, as the most important field for doing good, in which every Christian is to do his duty. The soul is infinitely more valuable than the body, or than the whole world. The soul afar off from God will perish, and perish for ever. Here then is a wide and extending field for good ; first to be cultivated in your own immediate circle, and neighbourhood, and parish, and county, and then through your country. While those about you, Christian reader, are careless of their soul's welfare, up and be doing. Have you a son or a daughter, have you a father or a mother, have you a relative or a neighbour neglecting Christ, be not indifferent about them. Tell them the great things God has done for you. Care for their souls. Help the faithful minister of Christ by seconding his labours, and bringing them under the sound of the gospel. As District Visitors, as Tract Distributors, as members of social prayer meetings, much may be done for them. And blessed be God for the wide field which he has opened through our religious Societies for communicating spiritual instruction to the ignorant and the sinful. Have as large a part, as your means and your many calls allow you, in all these efforts for blessing others ; whether for Bible or Tract distribution, or education, or supporting more ministers, or building fresh churches. Faith will shew that your means

are larger than you may have thought they were for aiding such blessed designs.

There is yet a wider field IN OUR COLONIES THROUGH THE WORLD. What a wonderful thing it is that God who blessed our country with the reformed faith, should have raised us to such a vast dominion, that probably one-sixth of the human race is subject to the British crown, and that our colonies are spread over every quarter of the globe. In these colonies are vast numbers of our own countrymen, and though much has been done of later years, and many important measures have been accomplished, there are in and through these colonies the most important and advantageous opportunities of spreading the Gospel of our Lord Jesus Christ that can well be imagined. We have perfect freedom of access at all times, liberty freely to make known the truth, and a large blessing has been already vouchsafed, with several blessed societies, longing only to increase their exertions. God has thus prepared wide openings for the full blessedness of good works.

IRELAND has at this time strong claims upon us for its Scripture Readers, its Achill and Dingle Missions, and perhaps at this time more especially for THE CHURCH EDUCATION SOCIETY in Ireland. The address of the Irish Prelates issued in January 1845, by the Archbishop of Armagh, and the Bishops of Kildare, Clogher, Kilmore, Down, Killaloe, Ossory and Cashel, is one of the most cheering signs of the times. It is a great honour to the Irish Church, and a fine specimen of faithfulness to Christ, of sound Christian principles, of due respect for human authorities, and of powerful and clear reasoning.*

* It states thus the paramount objection on which all who opposed the Government plan were agreed. The rule by which the Holy Scriptures were to be excluded from the schools during the hours of general instruction, was treated by all as so fundamentally objectionable, that while this should continue to be the principle of the system, they could not conscientiously connect their schools with it, even though all the other grounds of opposition were taken away.

'In the former Societies for the education of the poor, with which the clergy were connected, they had, in accommodation to the unhappy divisions of this country, consented to forbear from any attempt to teach the formularies of our Church to the children of Dissenters, Protestant or Roman Catholic, who attend the schools of which they had the superintendence

The clergy and laity united in forming the Church Education Society for Ireland, to meet their difficulties. Every thing is done which can be done consistently with principle, in the schools of this society to give free access to all ; and it appears that united education has been effected in a much higher degree in the schools of this society than in those of the national board.

The conclusion of this address is such a touching appeal to British Christians that it has induced me to give the reader this statement, and heartily to commend the object to his support.

" To all, then, who are interested in the maintenance

But they did not judge themselves at liberty so to do with the word of God. There was in every school a bible-class, and in every school to read the bible was a part of the daily business : and all the children in attendance, of whatever religious communion, took their places in this class, as soon as their proficiency enabled them to profit by the reading of the Holy Scriptures. But the distinction of the new system was, that it placed the bible under the same rule with books of peculiar instruction in religion, and excluded it, with them, from the hours of general education. And moreover, this great change was, avowedly, made as a concession to the unlawful authority by which the Church of Rome withholds the Holy Scriptures from its members.

' It should not have been expected that the clergy of our Church, who are bound by obligations so sacred to resist the spiritual tyranny and to oppose the errors of the Church of Rome, would join in a system of education, of which the distinctive claim to acceptance and support was the aid which it gave to one of the most violent exercises of this tyranny—that which is in fact the strength and protection of its worst errors.'

The grounds of objection are then mentioned, and this is especially insisted upon.

' The principle of " the sufficiency of the Holy Scriptures," as it is maintained by our Church, is a fundamental principle of the most momentous importance. It is by means of it that truth has been guarded and handed down to us by those who have gone before us. And it is by means of it we are to preserve this deposit of truth, and to defend, and transmit it, pure and unmutilated, to those who are to come after us. While, on the other hand, it is by rejecting this principle that the Church of Rome is able to retain and to defend its errors, its superstitions, and its usurpations. It is well known that our Church exacts from all its ministers an express declaration of their belief of this great doctrine, and a solemn promise that they will regulate their ministrations in conformity with it. And the steady maintenance of it is still further bound upon our clergy, when they are, by God's providence, placed in circumstances in which they have to carry on a continual contest for the truth,—not merely for the deliverance of those who are in error, but for the preservation of those who are more immediately committed to their care,—and in which it is plain that their prospect of success in either object depends altogether upon their adherence to this principle, and that when it is in any degree allowed to become obscure or doubtful, in the same degree the cause of truth is weakened, and that of error strengthened in the land.'

The endeavour to remove this objection by bringing in parental authority, is answered by showing very powerfully that others have no warrant to become the parent's instruments, in enforcing an unlawful exercise of his authority over his child.

and extension of the schools of the Church Education Society, we recommend steady perseverance, and the employment of all suitable efforts to bring its case calmly and effectively before the public. And we cannot believe that our brethren in the faith in England will look on with apathy, while the church in this country, faithful to its high office as "a witness and a keeper of Holy Writ," is struggling, unaided, to discharge its most pressing duties, first to the children more immediately committed to its care, and then to all whom God has placed within the sphere of its influence. But this will be as God pleases, and when He pleases. Let it be the aim of those who are engaged in this sacred cause, by His help to do His will, leaving the issue of their labours—the time and measure of all their success—altogether to His wisdom. *And let us not be weary in well-doing, for in due season we shall reap, if we faint not.*"

THE CONTINENT OF EUROPE, AND CHRISTENDOM AT LARGE, have been wonderfully opened also by the repeated vials following the French Revolution, and poured out especially on Papal and nominally Protestant kingdoms. We need only read the reports of the Foreign Aid Society, to shew that there is a wide opening to cry to God's people in Babylon, *Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*

The same thing is manifest if we attend to the present state of THE JEWISH NATION. God is doing great things among his ancient people Israel, and their state affects the whole world. The Jews are awaking from the sleep of eighteen centuries. They are beginning, and that in considerable numbers to enquire earnestly whether Christ be not the true Messiah. Many have been truly converted, and some of these are very blessed missionaries to others. The first fruits are gathering on Mount Zion under a Christian Bishop of their own nation, and sent forth by the British nation. Innumerable are the scriptural grounds on which Christians should care for Israel ; repeated commands, the examples of Christ and his apostles, the pro-

mises of blessing to ourselves and others, the effects on the whole world shew that this is also another all-important field to be cultivated. See Appendix I.

Once more HEATHEN NATIONS ARE ALL MORE OPENING TO OUR EXERTIONS. The Mahomedan empire is, as we have seen in all its chief kingdoms, wasting, and exhausting, and now open to missions. The oldest society, the Gospel Propagation Society, has been engaged in this work nearly a century ; another society, the United Brethren, above a century ; and in the last half century, God has greatly enlarged the Missionary spirit, and zealous and energetic Societies have outstripped those who went before them. These labours have been graciously owned of God. The heathen in many islands, and in large districts have embraced the Gospel. A great and effectual door is opened. Africa, in its most cruel kingdoms, receives the missionary. China is no longer inaccessible. The Sultan has been obliged to renounce the persecuting spirit of the Koran. Never before did God in his providence so throw open the whole world to the efforts of Christians, as he has now done to us in Great Britain. All is prepared, and ready, and waiting. All the means, if there were the heart, are in the power of British Christians as a sacred deposit. Let us only attain by faith in Jesus the promise to Abraham, *I will bless thee, and thou shalt be a blessing*, and the *inheritance of the world* is our Saviour's, and in him ours for ever. (Rom. iv. 13. Gal. iii. 29. Psalm ii. 8.)

Such is the wide, the extensive, the magnificent seed time now afforded to British Christians ! Who will rise to this ? Who will walk in these good works which God has thus provided for us ? We can turn to none with any hope of success, but to those *saved by grace through faith*.

They will watch against all the special temptations of this day, and hold fast *the word of life*. Indeed, when we look into certain classes of society in Christendom, and see the unclean spirits of Popery, lawlessness, and infidelity accomplishing their polluting mission * in vast masses of

* We may derive a powerful stimulus for every exertion, from the rapid

our fellow men, all consenting not to *the words of our Lord Jesus Christ, and to the doctrine which is according to godliness*, 1 Tim. vi. 3, we may well say with Hezekiah, *This day is a day of trouble, and of rebuke, and of blasphemy.** Under these peculiar temptations, we are especially called to inherit the blessing promised to watchfulness. *Behold I come as a thief, blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame.*

But having done this, there is all that mighty work of faith and love to be accomplished which we have pointed out: nor can it be done without many sacrifices. Let us consider them.

And first AS TO MONEY, the smallest part of aid.

It is the duty of parents to provide for their children. The Holy Spirit has approved this act of forethought and parental care, (2 Cor. xii. 14. 1 Tim. v. 8.) but there will be a moderation in this, that will be very far from laying up our treasures in earth, and will lead us con-

growth and intense exertion of Antichrist, in its two forms, of infidelity and Popery. What the Socinians do, may be seen, pp. 95 and 96. What the Papists are doing, the annals of *their* faith informs us. Eight years ago, their Institution for the propagation of the faith, did not raise £39,000. a year; last year it raised £141,292. 12*s*. 10*d*. It employs now 139 missionary bishops, and 4750 missionary priests in Europe, Asia, Africa, America, and Oceanica. Its exertions IN THE EAST are very great; exclusive of its missions in India and China, it has in the *other parts of Asia*, 51 missionary bishops and 1942 missionary priests. Surely now the enemy is thus busy in sowing tares among the wheat, we have special need to be vigilant and active. With a national income from *real* property of eighty millions a year, from those each of whose income exceeds £150 a year, and with a yet larger income from other property, what might not England do!

* Few things have been more painful to the Protestant Churches everywhere, or more dishonourable both to France and to England, than the assumed and pretended French Protectorate of Otaheite—a Protectorate full of Papal fraud and tyranny, and occasioning murders and fearful injuries to the Native Christians. The sympathy of Foreign as well as British Churches, of every name, may however yet bring blessings that will make Tahiti a dear gain to Popery. Another distressing evidence of our national apostacy has been given, in the proposed increased grant to Maynooth. Oh, that Elijah's appeal may be made to every British Christian, *If the Lord be God, follow him; but if Baal, then follow him*; with such power, that as a nation we may utterly reject the maintenance of Babylon and her abominations. It is sad that no experience will teach those who build on expediency. The experience from passing the Roman Catholic Relief Bill in 1829, seems lost on statesmen in 1845, and we have reason to fear the speedy execution of the many denunciations of Scripture on persevering in such a course. May these efforts from different quarters to maintain error, only bring the children of truth into closer and more entire union. It is grievous to see the Jews' Civil Disabilities Bill at length likely to be carried. (March, 1845.)

stantly both for our own sake and our childrens', to seek to be *rich towards God*, and to *lay up treasures in heaven;* ever remembering the admonition, *Take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth.* Luke xii. 15. We need to be very watchful on all sides here. God would not have all society reduced as it were to a dead level; the land of Canaan was a land of hills, as well as valleys, and this was one of its excellences. Deut. xi. 10—12. Each station in life has its duties and its blessings. But a covetous spirit is one great danger of these times, and religious men are likely to be, and very many have been, ensnared by it. We have much instruction on this very point. We have to guard against the spirit of Ananias, a show of liberality, while a reserve is made inconsistent with our profession. We have to guard against the spirit of Gehazi, coveting unduly worldly things, and to remember Elisha's instructive admonition, *is it a time to receive money and to receive garments, and olive-yards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants.* 2 Kings v. 26. We have to remember how even Baruch, the amanuensis of the prophet Jeremiah, needed the personal message, when amid the desolation of his whole country, he was looking only at his own prosperity; *Seekest thou great things for thyself? seek them not, for behold I will bring evil upon all flesh, saith the Lord, but thy life will I give unto thee for a prey in all places whither thou goest.* Jer. xlv. 5.

After the due provision for our own household, a constant, watchful, and careful economy of expenditure in dress, in furniture, in food, in servants, in the size of our house (where there is a choice) in the company we keep, and in all our outgoings, will be absolutely necessary to leave funds to meet the weighty calls on our purse, which God in his providence now makes. It was God's appointment under the Jewish dispensation, and it is greatly advantageous to well regulated charity, to apportion a regular part of our income to acts of benevolence, kindness, and religious charities. One-fifth of the income was what we

have reason to believe the Jews gave, and Christians have not less motives to acts of love. But the true root of all large alms-giving is habitual self-denial in needless self-indulgences and self-gratifications. This test of discipleship is always very important (Matt. xvi. 24.); it is repeatedly insisted upon by our Lord (Luke ix. 23; xiv. 27.), and it is one applicable to all times. We have, at present, very little persecution for the truth's sake; but we have all to mortify the flesh, and take up our cross. At present I apprehend there are only a few that abridge their luxuries, and still fewer their comforts, for the sake of a larger and fuller contribution to the great causes that are brought before us. More moderation in all the enjoyments of this life would probably increase most of our means of doing good; according to the direction for this season, *Let your moderation be known unto all men, the Lord is at hand.*

But even yet more is to be done BY PERSONAL AND SELF-DENYING EXERTION. The sacrifice of ease and pleasure; the going about doing good, the using our influence with others; the *not minding high things, but condescending to men of low estate*, and the *visiting the fatherless and widows in their affliction*, are the ways in which, by personal exertions, we may bless others. The mental ability and the talents employed in the service of God and man, the time given to Committee and other meetings, the application to others to unite with us, the force put upon our inclinations in leaving our homes; all these are to many a far greater sacrifice than the sacrifice of money, and it is by such efforts, after all, that most good is done. Much as the late Mr. Wilberforce gave in charity, he gave yet more in these ways. Thus the late Josiah Pratt was such a blessing to our Church. Numerous also are the living examples of the same blessed fact.

And still more is to be done BY MUCH PRAYER. Oh, I doubt not, when the real root of the successful efforts of Christians comes to be discerned, it will be found to have been closely connected with the fervent, wrestling, and

persevering importunity of many a retired Christian, who might be but very little known to his fellow-Christians. I know something of what those in more public situations owe to the prayers of our pious poor. We little realize yet the reality, power, and the fulness of the promises made to prayer. *I say unto you, whatsoever ye desire when ye pray, believe that ye receive them, and ye shall have them.* Mark xi. 24. *Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it.* John xiv. 13, 14. Similar promises abound ; now is the time to use them ; now is the time, when much has been done, to look to him who only *giveth the increase ;* now is the time, when so much remains to be done, to ask *the Lord of the harvest to send forth labourers into his harvest.*

I view THE RELIGIOUS SOCIETIES which God has established amongst us as giving us unequalled facilities for doing wide and extensive good, and we have much reason to bless God that they have generally been conducted with so much wisdom, patient perseverance, and unwearied love, as greatly to commend them to devoted Christians. The present is the great seed-time of the Church before its full harvest. *They that sow in tears shall reap in joy, and he that goeth forth and weepeth bearing the seed-basket* (margin, translation) *shall doubtless come again, with joy, bringing his sheaves with him.* Our Religious Societies are *the seed-baskets* of the Church ; let us see that they are well filled with precious seed ; let us send forth more and more the sowers both at home and abroad, and we shall inherit the blessing, *Blessed are ye that sow beside all waters.*

This then is the magnificent seed-time. THE HARROWING IN OF THE SEED follows. It has already partially commenced in the dangers and the conflicts through which we are passing, and the shaking of all things which we witness on every side. All must be ripened by the fiery sun (Mark iv. 6.), a scorching and withering sun, where there is no root, but a ripening sun where is a real root. The great multitude which no man can number of all na-

tions, and kindred, and people, and tongues, come *out of the great tribulation*. Rev. vii. 9, 14. The grand reaping day follows. It is thus described: *I looked and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped.* Rev. xiv. 14—16. Thus the reaping of the saints is at the return of our Lord from heaven (Matt. xiii. 30, 41—43.), when his saints *are caught up to meet* him *in the air, and ever to be with* him. 1 Thess. iv. 16, 17.

In conclusion then, *let us consider one another to provoke unto love and to good works, not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching.* Heb. x. 24, 25. Never could these words be more emphatically addressed to Christians than now. We earnestly call then on all Christians to rise to the full blessedness of doing the good works which God has prepared for them in this day. Not to be for ever questioning their salvation; but believing at once in Jesus, to know that they *shall not perish, but have everlasting life.* And then not to be content with a bare escape from wrath, and a bare admission to heaven; but to seek to *go on unto perfection.* Consider the example of the Apostle, *I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.* Phil. iii. 13, 14. *Let our love abound yet more and more, in knowledge and in all judgment.* Let us never, while Providence gives us the means of going forward, go backward in our charities, or our efforts, or our labours. Let us form all our plans with reference to abounding usefulness. Walking more closely

with God as the root of it all, and receiving constantly ability and strength out of his sufficiency.

Are we IN THE MINISTRY ? We have seen in what a station God has fixed us, and what help he has provided for us. Oh what wisdom, and firmness, and patience, and love, do these times require, that we may be pillars and stays of the truth, that we may be *wise to win souls*, and *turn many to righteousness*. But if faithful, what a crown of life is before us !

Are we IN INDEPENDENT CIRCUMSTANCES AS TO PROPERTY. This only calls us to a more laborious diligence in doing good ; that all may be wisely and faithfully occupied for God. Every master is a trustee in the sight of God, for every agent, every servant, every dependant, and all his property, that God may be glorified.

Are we IN BUSINESS ? Oh how many temptations and fears, and snares, and dangers it brings in these days ! There is no sure guide but the word of God. We shall be regardless of that guide, if we have not set our hearts on *seeking first the kingdom of God and his righteousness*, cost what it may. Let business then be carried on for the glory of God ; our *gain* voluntarily *consecrated to the Lord, and our substance to the God of the whole earth*. Micah iv. 13. It is delightful to see how some large concerns—mills, and trades, and professions are thus entirely devoted to the Lord, and those in business thus made fuller blessings than they could be in other situations.

Christians are too full of all important work to have any time for waste and dissipation. Change of scene and change of employment will give necessary relaxation ; but in all, let the great work of doing good be advancing. In sickness or in health, in trial or in prosperity, in poverty or in abundance, in sorrow or in joy ; the eye should be single here for God and his kingdom, and glorifying him. The more the days are evil, the more is time to be redeemed. If we are laid aside, it is only to open another way of glorifying God by patience, and submission, and resignation, by prayer and thanksgiving, and thus every one who

comes near us will obtain a spiritual blessing through this manifestation of the divine grace in us.

God give us all grace to attain the mind of Christ, to set him before us as our constant example, and to seek to be filled with his Spirit. *God anointed Jesus of Nazareth with the Holy Ghost, and with power, who went about doing good, and healing all that were oppressed with the devil; for God was with him.* In our proportion, and as his disciples, may it be thus till we attain the promised reward, *To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear, what the Spirit saith unto the churches.*

In closing this treatise, after having dwelt much on the graces and duties of the believer, I would remind the reader of one unspeakable privilege connected with all our graces, all our duties, and all our works. It was the privilege which comforted the devout Herbert on his dying bed. On the day of his death, when reminded of his many acts of mercy, he replied—'they be good works if they be sprinkled with the blood of Christ, and not otherwise.' There is not only for us the blessed truths to be believed, that Jesus has *loved us, and washed us from our sins in his own blood*, and that our persons are *accepted in the beloved;* but there is also for us the daily privilege of offering up all our services in his name, and having all we do washed and made clean in his blood; *these are they that came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.* What Christian is not burdened and humbled to the dust by the sins of his best doings! All our spiritual clothing; our humility, our charity, our prayers, our kindness to others, our gifts of every character, all our robes of righteousness imparted to us, as worn by us are soon polluted, and need the continual application of the blood of the Son of God, which *cleanseth from all sin*, that they may be made white. Thus shall we be found at the last among those who *are before the throne of God and serve him day and night in his temple.*

APPENDIX.

I.

THE JERUSALEM BISHOPRIC.

The circumstances respecting the establishment of the Jerusalem Bishopric by the English and Prussian nations, in a Hebrew Church on Mount Zion, with its first Jewish bishop, are full of deep interest, and eminently connected with the signs of the times in the East, the peculiar state of the Turkish empire, and the cleansing of the sanctuary, (as it regards a visible manifestation in the East,) at the close of the 2300 years. The full account of it has only recently come before the public, in a valuable article in the February number of the Christian Monthly Magazine and Review, a thoroughly Protestant, seasonable and able periodical. It is taken from the Prussian narrative of "The Evangelical Bishopric," giving the Royal instructions, dated June 8, 1841, to the Prussian envoy, Chevalier Bunsen, as well as from the statement of proceedings by our own bishops.

From the Royal Instructions we learn the reasons why the King of Prussia wished the Evangelical Churches, amidst the divisions of the East, to *come forward as one in faith.* It is stated—

'The shape which Turkish affairs have at present assumed—most certainly, not without the overruling Providence of God, and especially the political position of England and Prussia, in reference thereto—have, for the first time, afforded Evangelical Christendom the possibility of demanding, as equal child of the universal Church of Christ, a position in the cradle of Christianity and in the Holy Land, by the side of the primitive Churches of the East, and in the presence of the Roman Church, which would secure for the Gospel a free proclamation, and for the professors of evangelical truth, free confession, and

equal protection. The present moment is an era in the history of the world; and, accordingly, as it is recognised and improved, the Evangelical Church will he judged hy history and by the Almighty. His majesty entertains not a douht that the Evangelical Church owes it to herself, and to her Lord, at such a moment, and on such a theatre, not to present the stumbling-block of her disunion and dividedness; hut, on the contrary, the good example of her unity in faith, and her union in action. Her object in appearing there, heside the elder Church communities, and in the presence of Jews and Mahommedans, cannot be to persecute, to invade, to exclude,—not to strive, to scatter, to dissolve; her wish cannot he to proclaim to the world her mission as a work of hatred and jealousy, hut as a message of love, of peace, and of concord. * * * * May not, especially at the present moment, the favourite thought of the Church's Lord be this: that in the old Land of promise, on the place of his earthly course, not only Israel should he led to the knowledge of salvation, bnt also the individual Evangelical Churches, huilt upon the everlasting foundation of the Gospel, and upon the rock of faith in the Son of the living God—forgetting their divisions, remembering their unity—should offer to each other, over the cradle and the grave of the Redeemer, the hand of peace and concord?

'His majesty, for his part, will not hesitate, on this occasion, in full confidence, to hold out his hand to the Episcopal Church of England, which combines, with evangelical principles, an historic constitution, and a church existence, significant of universality.

'His Majesty, in accordance with Apostolic Catholicity, and in expectation of similar dispositions on the part of the English Church, entertains no fear in expressing his readiness to allow the clergy and missionaries of his national Church, in all mission lands, where a bishopric of this Church exists, to unite themselves with it; and, for this purpose, to obtain for themselves episcopal ordination, which the English Church requires for admission to an office. His majesty will take care that such ordination shall always he acknowledged and respected in his dominions.

'In the Holy Land, in particular, his majesty is determined to do everything, which can on Christian principles he required, in order that united labours may be possible. The English Church is there in possession of an ecclesiastical foundation on Mount Zion, and his majesty considers it to he the duty of all evangelical princes and commnnities to join this foundation, as the heginning and central point of conjoined operations; for his majesty regards this as a ground of great hope for the futurity of evangelical Christendom. In the first place, their missions acquire therehy, throughout the extent of the whole Turkish empire, and in the primitive habitations of Christianity, a visihle centre,

and a living lever, whose power, once set in motion, will soon make itself felt even to Abyssinia and Armenia. But, besides this, another object of the utmost importance, and most earnestly to be desired, will also be attained. In the simplest manner possible, a Christian neutral-ground will be acquired, far removed beyond the bounds of narrowing nationality; and upon which, with God's blessing, by the conjoined operations of believing love, a gradual union of evangelical Christians may be prepared with greater facility than under any other circumstances.

'Of course it cannot be his Majesty's intention, by such an union, to sacrifice or endanger the independent existence of the National Church of his country. According to his Majesty's view, an evangelic, true, and living representation of Catholicity, is that only which supposes this unity to be upholden by the divinely-ordained multiplicity of tongues and peoples, and in accordance with the individuality and historic development of each several nation and country. Every National Church has, without doubt, like the people belonging to it, its own peculiar vocation in the great order and unfolding of the kingdom of God. Yea, every narrower, smaller Christian community in a Christian land, has undoubtedly, in like manner, the vocation and the duty to seek within the circle of the universal Church a peculiar sphere for the extension of love, and for which a particular opportunity and a particular blessing are given to her.

'But, especially, his majesty, as German prince, and king of his country, is penetrated with the liveliest persuasion, that the evangelical Christendom of the German people is called to occupy an independent position in every representation of such evangelic-apostolic catholicity, as long as the word of God is proclaimed in German speech, and His praise sung in the German tongue. His majesty lives in the hope, especially, that in the present century, the position of the evangelical Christendom of Germany, as soon as it becomes conscious of its vocation, will hold a position proportionate to the general intellectual and political position of that people, from whom, three hundred years ago, the blessed work of the Reformation of the Church proceeded.

'In accordance with these convictions, the above-mentioned confidential conference must be governed by two leading principles. The one, the utmost possible unity of operation and labour in the Turkish empire, and especially in the Holy Land: the other, regard to the independent existence of the Evangelical German Church, and to the individuality of the German people.

'That the English Church erect a Bishopric of its own at Jerusalem, the king's majesty regards as first condition and beginning of combined operations. The foundation appears already laid, as it

were, by a special Providence. The first fruits of the mission in Jerusalem warrant the fairest hopes.

'The Bishopric to be erected at Jerusalem would, therefore, connect itself with the foundation and buildings already begun on the Mount Zion, and comprehend all evangelical Christians willing to take part in it.'

The Reviewer well remarks:—'Since the days that Cyrus published his proclamation, "Saying to Jerusalem, Thou shalt be built, and to the temple, Thy foundations shall be laid," a more remarkable or important document never issued from royal cabinet. It was conceived in faith, and written with Christian zeal, tempered by wisdom. The spirit of love and true charity appears in the king's willingness, for the great object in view, to concede everything that did not involve a sacrifice of honesty, or a surrender of the great Protestant principle of the right of independent existence and self-government for every separate national Church. He is willing to unite with the Church of England in a missionary enterprise for the conversion of the Jews, and for the revival of Oriental Christendom; but he says distinctly, that "no foreign prelate hath or ought to have jurisdiction" in his realm of Prussia. He offers men and money, and Royal influence, to help our Church to carry on the great work of Christian missions efficiently, and shows how entirely he agrees even in our doctrine, by distinctly intimating his belief, that every National Church has a right to arrange its own rites and ceremonies.'

We see in the English 'Statement of Proceedings,' a full concurrence in these truly Christian views, and a commencement of that manifested union which may, we trust, grow till it embrace all who love our Lord Jesus Christ in sincerity. What a cleansing of the sanctuary would the restored spirit of Christian union in all true Churches of Christ really be! And thanks be to God that the Archbishop of Canterbury has laid foundations for it by these proceedings with Prussia, as well as by his recent Pastoral Letter regarding our own Churches; all tending to show that the power of real unity is attainable without that exact uniformity which it is equally contrary to Scripture, and all beneficial experience to aim at; it being neither practicable nor desirable.

The following quotation from the same Review gives the proceedings of our own Church:

'Our most gracious Sovereign Queen Victoria, received and approved the plans with all that heartiness and interest which would certainly have animated her great predecessor, Elizabeth of glorious memory. She issued her royal licence, and on Sunday, the 7th of November, 1841, four months after the date of the King's instructions, Michael Solomon Alexander was consecrated in the Palace

Chapel at Lamheth. The terms of the agreement, and the various relations of the Bishop and Bishopric, are set forth in the statement of proceedings in the following words :—

" The immediate objects for which this Bishopric has heen founded will appear from the following statement. Its ultimate results cannot he with certainty predicted : hut we may reasonahly hope, that under the Divine hlessing, it may lead the way to an essential unity of discipline as well as of doctrine, hetween our own Church and the less perfectly constituted of the Protestant Churches of Europe, and that, too, not hy the way of Rome ; while it may he the means of establishing relations of amity hetween the United Church of England and Ireland and the ancient Churches of the East, strengthening them against the encroachments of the See of Rome, and preparing the way for their purification, in some cases from serious errors, in others from those imperfections which now materially impede their efficiency as witnesses and dispensers of gospel truth and grace. In the mean time, the spectacle of a Church, freed from those errors and imperfections, planted in the Holy City, and holding a pure faith in the unity of the Spirit and in the bond of peace, will naturally attract the notice of the Jewish nation throughout the world, and will centralize, as it were, the desultory efforts which are making for their conversion. It is surely impossihle not to recognize the hand of Providence in the remarkahle events which have lately happened in the East, opening to Christians, and especially to our own nation, (so signal an instrument in hringing those events to pass,) a door for the advancement of the Saviour's kingdom, and for the restoration of God's ancient people to their spiritual hirthright.

" While the Church of Rome is continually, and at this very moment, lahouring to pervert the memhers of the Eastern Churches, and to hring them under the dominion of the Pope, sparing no arts nor intrigues, hesitating at no misrepresentations, sowing dissension and disorder amongst an ill-informed people, and asserting that jurisdiction over them which the ancient churches of the East have always strenuously resisted, the two great Protestant powers of Europe will have planted a Church in the midst of them, the Bishop of which is specially charged not to entrench upon the spiritual rights and liberties of those churches ; hut to confine himself to the care of those over whom *they* cannot rightfully claim any jurisdiction : and to maintain with them a friendly intercourse of good offices ; assisting them, so far as they may desire such assistance, in the work of Christian education ; and presenting to their ohservation, hut not forcing upon their acceptance, the pattern of a church essentially scriptural in doctrine, and apostolical in discipline.

" The Bishop of the united Church of England and Ireland at Je-

rusalem is to be nominated alternately hy the crowns of England and Prussia, the Archbisbop having the absolute right of veto, witb respect to those nominated by tbe Prussian crown.

" His spiritual jurisdiction will extend over the English clergy and congregations, and over those who may join his cburch and place themselves under his episcopal antbority in Palestine, and, for the present, in tbe rest of Syria, in Chaldea, Egypt, and Abyssinia. * * * His chief missionary care will be directed to tbe conversion of tbe Jews, to their protection, and to their nseful employment.

" He will establish and maintain, as far as in him lies, relations of Christian charity with other cburches represented at Jerusalem, and in particular with tbe orthodox Greek Church; taking special care to convince them, that tbe Cburch of England does not wish to disturb, or divide, or interfere witb them; but that she is ready, in the spirit of Christian love, to render them such offices of friendship as they may be willing to receive.

" A College is to be established at Jerusalem, nnder the Bishop, whose Chaplain will he its first principal. Its primary object will be, the education of Jewisb converts: but the Bishop will be authorized to receive into it Druses and other Gentile converts: and, if the funds of the college should be sufficient, Oriental Cbristians may be admitted; but clerical members of the orthodox Greek Church will he received into the college, only witb the express consent of their spiritual snperiors, and for a subsidiary purpose. The religious instruction given in tbe College will be in strict conformity with the doctrines of the United Church of England and Ireland, and under the superintendence and direction of the Bishop.

" Congregations, consisting of Protestants of the German tongue, residing within the limits of the Bishop's jurisdiction, and willing to submit to it, will be under the care of German clergymen ordained by him for tbat purpose. * * * Germans, intended for the charge of such congregations, are to be ordained according to the ritual of the English Cburch, and to sign the Articles of that Church: and, in order tbat they may not be disqualified by the laws of Germany from officiating to German congregations, they are, before ordination, to exhibit to the Bishop a certificate of their having suhscrihed, before some competent authority, tbe Confession of Angsburg.

" The rite of confirmation will be administered by the Bishop to the catecbumens of the German congregations, according to the form used in tbe Englisb Church."

To God be glory for this blessed commencement of hrotberly union in Establisbed Churches! May it spread to every true Church of Christ, and every true Cbristian!

I have heen the more induced to give this account, from what I

must call the offensive review of the Anglican Bishopric at Jerusalem in the Christian Remembrancer for January 1845. It is the faithful following of Shimei of old, and abounds in cursing. 2 Sam. xvi. It is the faithful following of the Antichrist of the New Testament, *who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, shewing himself that he is God*—and yet has *all deceivableness of unrighteousness.* At its commencement it quotes Mr. Newman's curse, 'May that measure utterly fail and come to nought, and he as though it had never been!' and justifies it as 'in accordance with piety and deep thought,' and yet expresses itself 'called upon to abound in expressions of loyalty and affectionate submission towards their rulers,' and as ruinous and sinful, 'to speak lightly in censure and dispraise of the acts of those who sit in the seat of government over us.' It closes the whole article with repeating Mr. Newman's curse. Surely here the unclean spirit out of the mouth of the false prophet is manifest enough. We will not return cursing for cursing, nor railing for railing. We will rather adopt David's words, *Let him alone, and let him curse, for the Lord hath bidden him. It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day.* The Christian will know how to read all the sneers and reproaches gathered from all quarters, to throw obloquy on this most truly Christian, holy, and blessed measure of the Protestant governments of Prussia and England, and on the simple, straightforward, and Christian character of Bishop Alexander; for the Christian has much on his heart the last of the beatitudes of our Redeemer. Matt. v. 10—12. The combination of mock humility and spiritual pride; of mortification of the body, and indulgence of spiritual high-mindedness; of making an idol of Catholicity, and sacrificing to it the best interests of Christ, both among Jews and Gentiles, must be peculiarly offensive to Almighty God.

The Scotch Episcopal Church has manifested the same spiritual pride and persecuting spirit, in its proceedings against the faithful servants of Christ. See my friend Mr. Drummond's very useful and valuable 'Historical Sketch of Episcopacy in Scotland.'

II.

EXTRACTS FROM LORD ASHLEY'S SPEECHES ON THE TEN HOURS' FACTORY BILL IN 1844, AND THE CALICO PRINT WORKS IN 1845.

It appears to me a very weighty duty on all faithful Christian ministers and Christians through our country to support the benevolent,

the patriotic, and the truly Christian measures of Lord Asbley, for the amelioration of the Working Classes of Society. This is emphatically a divinely-ordained way for national safety and prosperity. No policy is more deep, wise, and comprehensive, for our national welfare, than the Christian policy of considering the poor. The emptiness and vanity of all other plans, if this be neglected, will soon be apparent. Sucb true Christian patriots sbould have then our cordial and full sympathy, our self-denying regard, and our constant prayers. The difficulty of standing alone for any truth was felt by one of old. 1 Kings xix. 10.

In his speech on the Ten Hours' Factory Bill, March 15, 1844, Lord Ashley proved at length, that the tendency of improvements in macbinery had been to supersede the employment of adult males, and substitute in its place the labour of children and females, and the enormous evils that followed, in the destruction of all female duties at home, and of all domestic bappiness; the dreadful deterioration of the female cbaracter, and the impossibility in such circumstances of carrying on Christian education and religions instruction; the same effects following the same causes, in France, Russia, Switzerland, Austria, Prussia, and America.

Some of the closing sentences of this speech, I add here—for the House of Commons did refuse to give the relief, and the victory has yet to be achieved.

'The toil of the females has hitherto been considered the characteristic of savage life; but we, in the height of our refinement, impose on the wives and daughters of England a burden from which, at least during pregnancy, they would be exempted even in slave-holding States, and among the Indians of America.

'But every consideration sinks to nothing compared with that which springs from tbe contemplation of the moral mischiefs this system engenders and sustains. You are poisoning tbe very sonrces of order and happiness and virtue; you are tearing up, root and branch, all the relations of families to each other; you are annnlling, as it were, the institution of domestic life, decreed by Providence, the wisest and kindest of earthly ordinances, the mainstay of social peace and virtue, and therein of national security. There is a time to be born, and a time to die—this we readily concede; but is there not also a time to live, to live to every conjugal and parental duty?—this we seem as stiffly to deny; and yet in tbe very same breath we talk of the value of education, and the necessity of moral and religious training. Sir, it is all in vain, there is no national, no private system, that can supersede the influence of the parental precept and parental example—they are ordained to exercise an unlimited power over the years of childhood; and, amidst all their imperfections, are accompa-

nied with a blessing. Whose experience is so confined that it does not extend to a knowledge and an appreciation of the maternal influence over every grade and department of society? It matters not whether it be prince or peasant, all that is best, all that is lasting in the character of a man, he has learnt at his mother's knees. Search the records, examine the opening years of those who have been distinguished for ability and virtue; and you will ascribe, with but few exceptions, the early culture of their minds, and above all, the first discipline of the heart, to the intelligence and affection of the mother, or at least of some pious woman, who, with the self-denial and tenderness of her sex, has entered as a substitute, on the sacred office. No, Sir, these sources of mischief must be dried up; every public consideration demands such an issue; the health of the females; their conjugal and parental duties; the comfort of their homes; the decency of their lives; the rights of their husbands; the peace of society; and the laws of God; and, until a vote shall have been given this night, which God avert, I never will believe that there can be found in this house one individual man who will deliberately and conscientiously inflict, on the women of England, such a hurthen of insufferable toil.

* * * * * *

'We ask but a slight relaxation of toil, a time to live, and a time to die; a time for those comforts that sweeten life, and a time for those duties that adorn it;—and, therefore, with a fervent prayer to Almighty God that it may please him to turn the hearts of all who hear me to thoughts of justice and of mercy, I now finally commit the issue to the judgment and humanity of parliament.'

Lord Ashley's speech on the employment of children in the Calico-print-works, on the 18th of February, 1845, is of the same awakening character. As to the actual condition of large masses in the humbler classes of society, he states—

'In the year 1840, I had the honour to move in this House for a commission to inquire into the employment of children in the various departments of labour. That commission made a very voluminous report; and in a summary of that report, from which I shall read a few extracts, they stated what was the condition of many thousands, I may almost say hundreds of thousands, of children. I do not here mean those employed in the factories, but those employed in the various trades and branches of labour in the realm, and who are compelled to commence labour at very tender years. There are instances of their beginning to work at the early age of 3 and 4 years; more between 5 and 6; and in many instances, regular employment begins from 7 to 8, and in most instances, between 8 and 9. With respect to the employment of girls, the report states, that "A large propor-

tion of the children and yonng persons employed in this branch of trade are girls, the proportion in Lancashire heing upwards of one-third of the whole numher under 13." It further appears from the report that the young girls work as long each day as the adults, which sometimes extends to 16, 17, and even 18 hours consecutively. Schools are wholly out of the reach of these poor children, in conseqnence of the early age at which they are set to work; and the result is, that the greatest demoralization prevails in those districts. This is the summary presented hy the commissioners, and addnced from a close survey of large numhers employed in various trades in the realm.

'Of all these cruel and pernicious employments—pernicious, I mean, in the extent to which they are carried on—only one has been brought under the consideration of the House. I had the honour of proposing to the House the removal of females from employment in the collieries; but of all the trades and manufactures that have heen inquired into, that is the only one with respect to which any measure of relief has heen afforded, or any motion made. In all other respects nothing has heen done,—or, rather, everything has heen left undone; not one hour has heen struck off from their term of lahour,—not one hour added to their instruction.'

Speaking of their moral degradation, he says—

'The commissioners state, and this is their general report, that "the evidence collected in the Lancashire district tends to show that the children employed in this occupation are excluded from the opportunities of education; that this necessarily contrihutes to the growth of an ignorant and vicious population; that the facility of ohtaining early employment for children in print-fields, empties the day-schools; that parents without hesitation sacrifice the future welfare of their children through life, for the immediate advantage or gratification obtained hy the pittance derived from the child's earnings."

'The Central Board states that "The girls are prevented, hy their early removal from home and the day-schools to he employed in lahour, from learning needle-work, and from acquiring those hahits of cleanliness, neatness and order, without which they cannot when they grow up to womanhood economise their hnshand's earnings, or give to their homes any degree of comfort—and this general want of the qnalifications of a housewife in the women of this class is stated hy clergymen, teachers, medical men, employers, and other witnesses, to he one great and universally prevailing cause of distress and crime among the working classes."'

The predicted deplorahle character of the last days, *without natural affection*, (2 Tim. iii. 3.) is thus confirmed:—

'Mr. Kennedy says: "One of the chief points for observation is the carelessness of the parents as to the future welfare of their offspring,

as shown hy depriving them of the advantages of education. This they invariably do without reference to their ample means of supporting them." Commissioners were sent to examine all the various mining and manufacturing districts; and one of them, Mr. Fellowes, (Derhyshire,) states the sole wish of parents examined hy him to he to make all they could of their children at as early an age as possible, without regarding their future welfare.

'Mr. Grainger says: "Many of the parents are utterly indifferent to the moral and physical welfare of their offspring; and it would he a serious error to mistake this indifference for desperation arising from distress and misery."

'It must, I think, be evident to every one, that unless parents themselves receive the henefit of education, they will he indifferent to the education of their progeny; and yet we are hringing up a race of parents in an entirely demoralized condition, and who will be ignorant of the great advantages which must ever accompany religious improvement; the present generation of these children is utterly neglected physically and morally; and we find, in consequence, that such a complication of evils has heen suffered to accumulate, that even the powers of this House will scarcely he ahle to extricate the population from the evils that surround them.'

Lord Ashley distinctly shews that the repeal of the Corn Laws would leave these children just as it found them. After having stated his proposals to he, the total aholition of night-work for all females, and all under thirteen years of age, from Octoher next; and that after Octoher 1846, none under thirteen years of age should he allowed to work more than eight hours a day for six days in the week, or more than twelve hours a day for three alternate days in the week, with a provision for schooling: he thus closes his truly Christian appeal to the House:—

'Sir, it has heen said to me more than once, "Where will you stop?" I reply, without hesitation, "Nowhere, so long as any portion of this mighty evil remains to he removed." I confess that it is my desire and amhition to hring all the labouring children of this empire within the reach of the opportunities of education; within the sphere (if they will profit hy the offer) of happy and useful citizens. I am ready, so far as my services are of any value, to devote what little I have of energy, and all the remainder of my life, to the accomplishment of this end; the lahour would he great, and the anxieties very heavy, but I fear neither the one nor the other; I fear nothing but defeat. I should cheerfully undertake it all, had I hut the hope of your countenance and support.

'And who will deny that it is a matter well worthy of the time and deliherations of this august assembly? Look to the increasing

numbers of your people, look to the increasing facilities for mischief. I speak not of this class or that, manufacturing or agricultural, the principle is the same in both, though the danger may be less in the one than in the other—the march of intellect, as it is called, bearing with it good and evil, while it multiplies the agents of mischief, leaves millions of the poorer sort only as fuel for the fire—crime is increasing in amount, and deepening in character and intensity: the valuable tables of criminal offenders prepared at the Home Office, attest the accuracy of this assertion—in 1843, "thirteen persons were hung for murder." Of these, says the preface, "three were females for the murder of their husbands; two were males for the murder of their wives; one, for the murder of his child; one, of his father." And in a summary deduced from these tables, written by Mr. Jelinger Symons, and published in a most able article of the 'Law Magazine' for last December, it is stated,—"Murders, and attempts to murder and maim, have increased 38 per cent. on the average of the last four years; rapes, 57 per cent.; other horrid offences, 53 per cent. Arsons, which exhibit malice in its worst shape, have increased by 28 per cent.; and if those of the present year were taken into account, the increase would be far greater." The public journals confirm to the full this horrid statement; scarcely a week elapses but that the newspapers detail some crime that, in novelty and atrociousness, exceeds the imagination of mankind. I will not dwell on many cases; of two only I will ask, whether the records of sin in England present any instances of similar wickedness: one mother, a year ago, who poisoned her four children in succession, for the sake of their burial-money; another, within these few days, who held her own daughter alive over the fire until the wretched infant was roasted to death!

'To what, Mr. Speaker, will all this grow, if no remedy be applied, or even attempted? If we will not, as a nation, undertake the mighty task, let us not, by a continuance of the present system, render it impossible to private enterprise. Within the last few years, the means of education, though still inadequate, have been greatly diffused; schools are multiplied; and zealous and qualified persons, within and without the Established Church, are ready to devote their energies to this service; but the entire absorption of the children by almost unceasing toil in so many departments of industry, defeats their efforts and breaks all their hopes. Does this state of things afford us any security? Far from it. Time was, when men believed, or rather maintained, that utter ignorance and excessive labour were the best guarantees for the tranquillity of the people—a sad delusion; for the most hardly worked, and the most brutally ignorant, can ever find time and intellect for mischief. Hundreds throng to the beer-shops and pot-houses to listen to seductive compositions in prose and

verse, in which vice and violence are dignified into heroism; compositions written with fancy and power, and embellished with all the excellence of modern art. What a monstrous perversion of the noblest faculties, of talents bestowed to refine and elevate mankind! But their guilt is our guilt; we incur it by conniving at it—certainly, by not repressing it.

> 'Oh gracious God! how far have we
> Profaned thy heavenly gift of Poesy;
> Made prostitute and profligate the Muse,
> Debased to each obscene and impious use,
> Whose harmony was first ordained above,
> For tongues of angels, and for hymns of love!'

'Sir, I much fear that I shall appear dogmatic, if I again presume to impress upon this House, the hollowness and danger of our actual position. We may obtain a surplus and reduce taxes, increase our fleets and extend our commerce—excellent things in their way, but all unavailing, if they rest not on the moral and physical prosperity of the great mass of our people: it may flourish for a while, and we may exchange congratulations; but an hour of difficulty will soon disclose that we have done nothing whatever to assure our external dignity, or internal peace.

'But while there is life there is hope; we have little to fear but from indifference or delay: and facilities for mischief, now so rife, are, in the order of a merciful Providence, alike facilities for good. The march of intellect, the restless activity, the railroads and steam-boats, the stimulated energies of mind and body, the very congregating of our people into masses and large towns, may be converted into influences of mighty benefit. Let the state but accomplish her frequent boast; let her shew herself a faithful and a pious parent; such efforts, be assured, will not be lost in the sight of God: and her children will speedily, "arise up, and call her blessed."'

God Almighty open the hearts of our statesmen, and our members of Parliament, to establish such righteous and merciful measures.

INDEX.

Abused Truth, 78
Achill Missions, 225
African Slave Trade, 225
Agricultural Labourers, 234
Alexander, Bishop, Appendix
Alison's History, 56
Ambition, Warlike, 224
American Indians, 227
Antichrist, 184
Armageddon, 27
Arnold's Life, 199
——— on Prophecy, Preface
Ashley, Lord, 237, Appendix
Assurance, 175
Augustine quoted, 253

Bajazet, Preface
Bible Class, 179
Bibliolatry, 200
Birks' Elements, 7
Boastfulness, 71
Bodily wants, 233
British Critic, 182
Brown, Charles, Sermon, 212
British Nation, 272
Bunsen, Chevalier, Appendix
Business, 284

Camden Society, Preface
Canning, 113
Canterbury, Abp., 90, 292
Catlin's Indians, 228
Chandler, Bp., Preface
——— Dr. Sam., Preface
Character of Trumpets, 1
China, 226, 227
Christian Divines, Testimony, Preface
Church Education Society, 275
Church Extension, 100
Churchman's Review. 200
Claims of Labour, 270
Colonies, 275
Coming of Christ, 116, 209, 241
Communication of Blessings, 258
Communion of Holy Ghost, 257
Compassion of God, 155
Confession of truth, 136, 221
Confirmation, 178
Conscience, fresh light, 242
Conservatism, 57
Consumption, Hospital for, 232
Continent, 109, 277
Continuance to the end, 177, 269
Convocation, Oxford, Preface
Coronation Service, 216
Created in Christ, 265
Creator, 157
Crosthwaite's Sermon, 217

Dangers of Christians, 49
Daniel the Prophet, Preface
Defrauding poor, 232
Dewar, 109
Diffusion of Truth, 221
Dingle Mission, 275
Distress temporal, 273
District Visiting, 179
Divisions, 85
Doctrine of Christ, 171
Drummond, Appendix
Drunkenness, 94
Dublin Review, Preface
Duties, 121
Duties of Ministers, 169
——— towards God, 213

Duties toward men, 224

East's Western Africa, 225
Eclectic Review, 7
Education, 195, 280
Elliott's Horæ, 12
Esperance, 114
Euphrates, 18
Events to take place, 25
Executions in Turkey, 16
Exeter, Bishop of, 69

Faith in Christ, 174, 260
Fear, appeal to, 243
Fifth Trumpet, 6
Flattery, 240
Flock of Christ, 272
Forbearance, 118, 160
Foreign Aid Society, 111
Fraser's Magazine, 234
French Revolution, 12

Gaussen, 196
Geneva, 110, 111
Gibbon, 181
God, duties to, 213
Grace 119
——- of Christ, 250
Graces Ministerial, 198
Guizot, 57

Hamburgh, 109
Harrowing of seed, 282
Hatti Sheriff, Preface
Heathen Nations, 278
Hegira, 19
Help Divine, 190
—— human, 182
Hill's Fifty Days, 225
Holding fast truth, 124
Home Duties, 270
Hope of Divine favour, 152
Hope of Glory, 43
Hopes, unfounded, 79
Humility, 126
Hymn, 251

Independence, 284
Infidelity, 95
Inspiration, 196
Ireland, 275
Issue, 107

Jericho, siege of, 4, 139
Jerome, Preface
Jerusalem, Bishopric, Appendix
Jewish Tithe, 164
——— Nation, 277
Jews, 22, 115, 207, 209
Judgment, 119
———— of dead, 28
Judgments, 5, 105

Kingdom, everlasting, 32
———— of Christ, 32, 209
Kingdoms of the world, 29
Knowledge, 123
Koran, 8

Lardner's Testimony, Preface
Lawlessness, 79
Laws, righteous, 219
Lewis, Hebr. Ant. 164
Liberalism, 76
London, Bishop of, 99
——— City Mission, 108, 140
——— Dangers of, 92
Love of God, 254
—— spirit of, 203
—— to all, 128
Luther, 74

Maberly, 59
Mahomet the Second, Preface
Martineau, 75
Masson's Apology, 370
Mauritius, 66
Maynooth Grant, 279
Men, Duties to, 224
Mercy to poor, 229
Millennium, 32
Millerites, 47
Milton, 224
Minister's duties, 169
Ministry of Gospel, 122, 260
Miracles, 75
Missions, Roman, 279
Monarch's duty, 216
Mystery of God, 25

National duties, 213
National religion, 216
Naturalists, 52
Nebuchadnezzar, 215
Neglected Truth, 76
Neologian school, 8

Opium Trade, 226
Oppressive Labour, 231
Owen's Address, 148

Parker Society, 188
Peace, cry of, 80
Periodical Literature, 103
Persia, 15
Poole, Mrs., Preface
Poor, mercy to, 229
Pope's Letter, 195
Popery, 62, 96
Popish Prayer, 65
Post Office robbery, 59
Power, abused, 239
——— spirit of, 202
Prayer, 133, 191
Preaching of Gospel, 23
Preparation, 42
Providence, 161
Providing for family, 279
Prussia, king of, Appendix
Public Press, 102
Pusey's Sermon, 173

Railways, 271
Rationalists, 52
Record, 200
Recorder, 182
Redeemer, 157
Reformation, 11
Refuge, 153
Regeneration, 252
Religious Societies, 180
Requisites of Ministers, 169
Restoration of Jews, 46
Resurrection, First, 35
Reward, Future, 34
Righteous Laws, 219
Robinson, 123
Roman Missions, 278
Roman Catholic Bill, 207
Royal Exchange, 217
Russia, 113

Sabbath-breaking, 99
Sacrifice of Christ, 160
Saracens, 7
Scotch Church, 72
Scotch Episcopal Church, Ap.
Scotch Free Church, 212
Scotland, poor in, 235
Scriptures, sufficiency, 193
Scriptures, forbidden by Pope, 195
Secularity, 57
Seed-time, 282
Self-denial, 281
Self-sacrifice, 144
Seventh Trumpet, 12
Sidow, quoted, 51
Sixth Trumpet, 9
Slumber, spiritual, 84
Socinians, 54—56, 95
Sound mind, 204
Spirit promised, 161
Spiritual necessity, 236
——— privileges, 248
Spitalfields, 98
Squire, Rev. E. B., 226
Standard of truth, 186
Suppression of vice, 93
Surplice principle, 169

Tahiti Protectorate, 279
Talents, human, 198
Tate's St. Paul, 184
Testimonies on 6th Trumpet, Pref.
Third Woe, 20
Time improved, 45
—— precious, 244
Times, peculiarity of, 205
Tract, No. Ninety, 173, 252
Tractarianism, 67
Tradition, 183
Tribulation, great, 113
Tributo Quotid. 189
Truck system, 232
Trumpets, seven, 1—7
Turkey and Persia, 15
Turkish woe, passing, 16
Turks in the Sixth Trumpet, Pref.

Union of Christians, 86—88

Van Buren, 72
Vials, 20
Vinet, 136, 137
Voltaire, 75

Waiting spirit, 247
Warburton, Mr., Preface
Ward's Ideal, 173
Wardlaw, 118
War, 228
Warlike ambition, 224
Watchfulness, 125

Wealth, 162
——— abused, 239
Weaned from world, 42
Welfare, spiritual, 236
White's Hymns, 251
Wicked, 117
Woe Trumpet, 21
Woe Trumpets, 6
Workmanship of God, 265
Works rewarded, 37
World, its present state, 15
Worship, national, 217
Wrath of God, 33
Wrong, prevalent, 237

THE END.

L. Seeley, Printer, Thames Ditton

Princeton Theological Seminary-Speer Library
1 1012 01147 3941

Date Due